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A TREATISE OF THE SABBATH-DAY.

CONTAINING,

A DEFENCE OF THE Orthodoxall DOCTRINE of the CHURCH *of* ENGLAND, *against* Sabbatarian-Novelty.

By Dr. FR. WHITE, *L. Bishop of* ELY.

Ier. 6. 16. *Thus saith the* LORD, *stand ye in the wayes and see, and aske for the old paths, where is the good way, and walke therein.*

Tertul. Constat omnem doctrinam, quæ cum ecclesiis matricibus & originalibus conspirat, veritati deputandam: id sine dubio tenentem, quod ecclesia ab Apostolis, Apostoli a Christo, Christus a Deo susceperit.

The Second Edition.

LONDON,
Printed by RICHARD BADGER.
1635.

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TO THE MOST REVEREND FATHER IN GOD, VVILLIAM,

By the Divine Providence, Lord Arch-Bishop of *Canterbury*, his Grace, Primate of all *England*, and *Metropolitane*; one of the *Lords* of his *Majesties* most Honourable *Privie Councell*, and *Chancellour* of the Vniversity of *Oxford*.

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Most Reverend Father,

OVR blessed *Lord* and *Master*, in one of His Evangelicall Parables, compares the Militant Church, unto a field, in which the Husband-man sowed good seede, but while men slept, *Dormientibus multis in doctrinæ simplicitate*[a], the enemie came and sowed tares, *Avenarum sterilis fœni adulterium*[b]. Also, He resembles the same unto a *Net*, which being cast into the Sea, gathereth fishes, some good, and some bad. The Apostle likewise resembles the same, to a great *House*, wherein are *Vessels of Honour*,

a Tert. *c. Praxeam cap.* 1.

b Tert. *c. Her.* ca. 31.

and *Vessels of dishonour*. And the godly Fathers compare it, to *Noah's Arke*, in which were contained Beasts, *cleane* and *uncleane*, of each quality some; wherein also was an impious *Ham*, as well as a pious and dutifull *Sem*.

Now the condition of the *Church* Militant being such: it cannot be otherwise, but that in all ages there shall be found among those which professe *Christ*, not only such as are vertuous and sound in faith: but also men of corrupt mindes, and reprobate concerning the faith: venimous Serpents, noisome tares, pestilent weeds, and uncleane beasts.

Our *Saviour's* owne prediction was; *There shall arise false Prophets*: and His admonition, *beware of false Prophets*: and His description, *which come to you in Sheepes cloathing, but inwardly, they are ravening Wolves*: Men, carrying a semblance, and having an outside of verity and holinesse: but inwardly, corrupt, deceitfull, and ravenous: working under hand, to infect and impoyson the flock of CHRIST [c]. *Saint Paul*, a Master-builder of *God's* house, foretels: *Oportet hæreses esse*, there must bee heresies among you: *ut fides habendo tentationem, habeat & probationem* [d], that they which are approved, may be made manifest. And in his exhortation to the Bishops of *Ephesus*: *After my departure grievous Wolves shall enter in among you, not sparing the flock: Also of your owne selves shall men arise speaking perverse things, and shall draw disciples after them.*

Now these propheticall predictions have beene fulfilled in all Ages, and in all states of the Militant *Church*. For in the *Apostles* owne dayes, sundry Heretikes, and Schismatickes rose up, *Phigellus, Hermogenes, Philetus, Himiæus, Alexander*, the *Nicholaitans*, &c. But then after the blessed company of the holy Apostles, by severall wayes of death, had finished their course [e], the false and deceitfull conspiracy of impious errour, made entrance, *Fraude & astutia illorum qui doctrinam à veritate alienam disseminare laborarunt*: by the fraud and malitious craft of those men, who laboured

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[c] Tert. c. *Hæres.* c. 4. Quænam sunt istæ pelles ovium, nisi nominis Christiani extrinsecus superficies? Qui Lupi rapaces, nisi sensus & spiritus subdoli, ad infestandũ gregem Christi intrinsecus delitescentes?

[d] Ibidem *capite* 1. Cypr. *de unit. Eccl.* Fieri hæc Dominus permittit & patitur, ut manente proprio libertatis arbitrio, dum corda & mentes nostras veritatis discrimen examinat, probatorum fides manifesta luce clarescat.

[e] Egesip. ap. Euseb. li. 3. c. 26. ὡς ὁ μὲν ἱερὸς τῶν ἀποστόλων χορὸς, διαφόρους ἐπιλήψεις ἐκ τέλους, &c.

to sow a seed of doctrine, disagreeing with truth.

And although by the power of Divine providence, the evil of Heresie and Schisme, was converted in the end, to the benefit and good of the true Church: (*for God, who is onely good, would not permit evil to happen, but because He being also omnipotent, is able to turne it to good* [f]; *& Divine verity, when it is discussed by the subtill opposition, and cavill of hereticall fraud, is with more diligence searched into, better understood, and more zealously defended* [g]:) *Yet* for the time present, the same proved a grievous scandall, and in the afflictive times of persecution, it increased the miserie of GOD'S people.

The Gentile Infidels insulted over Christians, because of divisions, which by the fraud of Heretikes, were raised among them [h]: they scorned and derided their religion, imputing the base opinions, and actions of Heretikes, to the sound part of the Church in generall [i]: *And* alledged this as a prime reason, wherefore they could not beleeve them, because they were divided into so many factions, and for that their religion was a confused fardell, and rifferaffe, of various and prodigious opinions.

Now that which happened anciently, is fulfilled likewise in our dayes, both concerning the entrance and existence of Schismes and Heresies, *And* likewise the scandall arising from thence.

Therefore, if Schisme and Heresies have risen up in our dayes, it can be no wonder: For the Propheſies of CHRIST and His Apostles concerne our times, as well, (if not more,) than those which are past: and all the causes of Schisme and Heresie are now extant, which were in former ages. *For* the enemie that soweth tares,

[f] Aug. *Enchir. c.* 100. Qui bonus, non sineret mala fieri, nisi omnipotens etiã de malo facere posset bene.

[g] Aug. *de Civ. Dei, li.* 16. *cap.* 2. Multa ad fidem Catholicam pertinentia, dum hæreticorum callida inquietudine agitantur, ut adversus eos defendi possint, & considerantur diligentius & intelliguntur clarius, & instantius prædicãtur, & ab Adversario mota quæstio, discẽdi existit occasio.

[h] Clem. Alex. *Strom. lib.* 7. *cap.* 8. Cyprian. *de unit. Eccles.* Chrysost. *in Act. Ap. hom.* 33. *& in cap.* 1. *Ep. ad Galath.* Venit Gentilis & dicit, vellem fieri Christianus, sed nescio cui adhæream; multæ enim sunt inter vos pugnæ, seditiones, & tumultus. Nescio quod dogma eligam, quod præferam, singuli enim dicũt, ego verũ dico. *Hanc* ob causã deridiculo facti sumus & Gentibus & Iudæis dum Ecclesia in mille partes scinditur.

[i] Baron. Anal. *tom.* 2. *An.* 143. *n.* 4. Qui Christianis infensi erant Gentiles, &c. quæcunq; erant Gnosticorum portenta, vel aliorum hæreticorum turpitudines, omnia Christianis aſcribebant, nimirum infames illos conventus, infanticidia, humanarum carnium esum, promiscuos concubitus, &c. *Iust. Mar. Apol.* 2. Λυχνίας μὲν ἀνάλωτον, καὶ τὰς ἀνέδην μίξεις καὶ ἀνθρωπείων σαρκῶν ἔρωτας, &c. Euseb. *Eccl. Hist. lib.* 4. *ca.* 7. Tertul. *Apol. ca.* 7. Athenag. *Apolog. trium flagitiorum infamis rumor de nobis spargitur: impietas quæ Deos tollat, epulæ Thyesteæ, concubitus incesti*, Minutius Fœlix *in Octavio. pag.* 3. & 8.

is neither leſſe vigilant, nor leſſe envious, than in old time: *And* on mans part, blinde zeale, vaine-glory, curioſity, ſelfe-love, deſire of change and novelty, overweening of mens owne wit and learning, enuying of others which excell in learning or authority, offence for want of preferment, diſlike of that which is preſent, &c. *Theſe* venemous rootes and ſeeds of Schiſme and Hereſie, are not wanting in theſe perillous times: *And* the corrupt ſoile of mans heart, is no leſſe fertile, to nouriſh and bring them forth, than in the dayes of old.

But from this which is delivered, I ſhall intreat your *Grace*, and all other impartiall and intelligent Readers to conſider the uncharitable conſtruction of Romiſh Adverſaries, who from the *Riſing* up of ſome ſchiſmaticall ſpirits amongſt us, conclude: *That* the maine body of our Church is ſchiſmaticall. For was the whole Church of *Corinth* reprobate and ſchiſmaticall[k], becauſe ſome branches or members thereof, were ſuch? *Or was* it heretical, becauſe within it, ſome denied the Article of the Reſurrection? *For* if this had beene ſo, Saint *Paul* could not have ſaluted that Church, with ſuch an honourable inſcription: *Unto the Church of* GOD *which is at Corinth, to them that are ſanctified in* CHRIST IESUS, &c. *A field* ceaſeth not to be a good corne field, becauſe ſome noyſome weeds, and tares ſpring up among the wheat: *And* a good tree hath ſome degenerous branches, which deſerve to bee pruned and lopped off.

[k] Boſius *de. ſign. Eccleſiæ. lib. 3. c. 5.* Fitz. Simon *Britannomachia. p. 8.* Reſcius *miniſtromachia.* Staphil. *d. Concord. Diſcipul. Lutheri.* Gualter. *Tabula. Cronograph. ſeculo. 17. pag. 823.* Scioppius *Ep. d. Antichr. p. 21. & p. 139. & p. 201.* Cochelet. *Comiter.* Calv. *p. 225.*

Our Nationall Church of *England* is *A Vine-yard of the* LORD *of Hoſtes*: A ſound *body compacted, united, and knit together*, in an uniforme profeſſion of one and the ſame orthodoxall veritie, which was once given to the Saints, in the holy Apoſtles dayes: *And* which in all ſubſtantials, was maintained by the holy Primitiue Fathers: [l] *Our* publike forme of Divine Service and worſhip is in every part thereof religious and holy, (maugre the cavils of envious ſpirits, who have depraved it:) *The* Eccleſiaſticall Officers and Miniſters of our Church ar-

[l] Tertul. *d. præſcr. c. 38.* Antiquum nihil aliter fuit quam ſumus.

Bishops, Priests, and *Deacons*, such Officers as have administred sacred things, in the Christian Church, yea, in all Christian Churches, for fifteene hundred yeeres, ever since the holy Apostles dayes: and the divine benediction, providence, & protection of our great *God* and *Saviour*, hath preserved, comforted and honoured this Church and State, more than a man could have wished or expected, ever since our reformation: and that which S. *Augustine* delivered long since of *Constantine* the Emperour, hath beene fulfilled in our Kings and Princes; *Constantinum Imperatorem non supplicantem dæmonibus, sed ipsum verum Deum colentem, tantis terrenis implevit muneribus, quanta optare nullus auderet* a. The *Lord* of Heaven repleniſhed *Constantine* the Emperour, who duly ſerved him and not Devils, with ſuch abundance of temporall benefits, as a man durſt not have preſumed to wiſh or expect.

a Aug. *de civ. Dei, l. 5. c. 25.*

Now this which is hitherto delivered, is abundantly ſufficient to juſtifie our *Mother Church* of *England*, againſt the unjuſt reproach and cenſure of any Adverſaries, who ſhall traduce the ſame of being ſchiſmaticall; for our Saviours owne prediction is; *Neceſſe eſt ut ſcandala veniant*, it muſt needs be that offences doe come: but when among us any offences happen, they are reproved, confuted, and condemned, according to the direction of holy Scripture, and the forme and cuſtome of Primitive times.

Sander. *de viſib. Monarch.* Tale eſt militantis Eccleſiæ verriculum, quod quia tam malos quam bonos piſces comprehendit, interdum ſcinditur, & dirumpitur.

It is not within compaſſe of humane power, either wholly to prevent, or in an inſtant to reſtraine, the malice of Satan, and his ſchiſmaticall inſtruments, from vexing, renting, and diſquieting the Church; and therefore if our adverſaries were guided with the ſpirit of charity (as they that will be judges of other mens actions ought to be) they would forbeare to cenſure or condemne us. For *Charity envieth not, it thinketh no evill, it rejoyceth in truth*, 1 Cor. 13. 5, 6.

Having delivered thus much in juſt defence of

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our Mother Church, against the uncharitable calumniation of *Romish adversaries*, I hold it meet in the next place to offer unto your *Graces* consideration, a view of the deportment of factious and schismaticall spirits, who have beene the authors and fomenters of the scandall, from whence our Adversaries before mentioned, have taken occasion to traduce our Church and religion.

There started up in Queene *Elizabeths* raigne, a new [a] *Presbyterian-sect*, which tendred a forme of *Discipline* to the Queene, and to the State. And concerning this platforme of their Ecclesiasticall Discipline, they affirmed these things following:

First, that the onely Officers [b] (Magistrates they tearme them) who are to exercise this discipline, are *Pastors*, *Doctors*, and (Vestrie) *Elders* [c]. Secondly, this forme of disciplinarian Regiment, is the *Sceptor of Christ's Kingdome: The Standard of Christ: The Soule of the mysticall body of Christ* [d]: and a *proper Character of the true Church*. Thirdly, as the old Canonists say of the *Papacie*, GOD *had not beene discreet, if hee had not made a Pope* [e]; so likewise say the Presbyterians, CHRIST had not proved Himselfe a *Prophet like unto Moses in all things* [f], nor yet an absolute King, had hee not ordained this disciplinarian *Senate* in his Church. Fourthly, these divine Magistrates and Senators, must exercise soveraigne authority, over all people; and especially, over *Kings*, *Princes*, and *Monarchs* [g]: Fifthly, all other formes of discipline and Church government, are unlawfull, and *Antichristian*, because they are not commanded and appointed by God's Word. Sixthly, the King and temporall State, have no authority, or

a Athanas. *Quod non a Patribus profectum est, sed nuper inventum, quid de eo aliud existimari debeat, quam illud ipsum, cujus Paulus mentionem fecit*, In novissimis, &c. 1 Tim. 4. 1.

b Travers *d. Discip. Eccl. pag.* 142. (*horum*) Ecclesiasticorum magistratuum justæ authoritati obtemperandum.

c P. 123. Est Ecclesiasticus Senatus cœtus Presbyterorum, &c. Presbyterorum nomē nusquam Diaconis in Scriptura tribuitur, sed Pastoribus, Doctoribus, & qui proprio nomine Presbyteri appellantur.

d Sions Plea. *pag.* 5. *If the Hierarchie bee not removed, and the Scepter of Christ's government, namely, Discipline advanced, &c. p.* 110. *It is the Scepter of Christ swaying his owne house according to his hearts desire: the soule, &c. The chiefe commander in the Campe Royall, &c.*

e Extra. d. Major. & obed. glossa. Non videretur Dominus fuisse discretus nisi unicum talem post se vicarium reliquisset.

f Trav. *d. Discip. Eccl. p.* 7. Quomodo dicemus, si tam necessariam doctrinam de Ecclesiæ gubernatione, aut omnino prætermiserit, aut non æque perspicue & perfecte explicarit? Illam aut à Christo traditam fateri necesse est, aut eum non solum Prophetico, sed etiam Regio munere spoliare.

g Id. *pag.* 142, 143. Huic disciplinæ omnes orbis Principes & Monarchas fasces suos submittere & parere necesse est.

command

command in matters Ecclesiasticall [h]: (no more than they have to administer the Sacraments) but their only service is, to bee the executioners of such decrees, as these *Presbyterian Senators* shall affirme to be the Lawes of *Christ*. Seventhly, the present forme of Ecclesiasticall governement, by Bishops and their Officers is *Antichristian* [i]. Lastly, the *Liturgie* and common Service of the Church of England, and the Rites and Ceremonies appointed therein, are popish and superstitious, for they were composed or brought in, by Bishops, who are a limbe of *Antichrist*: and confirmed by the humane authority of the *Prince* and temporall State: whereas no common service is lawfull in the Church, but such onely as is formed by their Ecclesiasticall Senate, and after their owne *Presbyterian* Lawes.

Fruits and consequents of the former dictates, are these which follow:

First, concerning the King himselfe; his royall Majesty according to these *Presbyterian*-rules, shall have no power to command his Clergy to keepe a *Nationall Synode*: he shall have no power at all, over these *Ecclesiasticall Senators*, to judge of any of their abuses, or to reforme and correct them: And if his sacred Majesty shall deny obedience and subjection to their classicall Mandates, these Senators have soveraigne *Power under Christ*, to deliver him to Satan, and to lay the fearefull censure of *Excommunication* [k] upon him.

Secondly, concerning Bishops: whereas, in all religious Ages, and among all people professing *Christ*, the Bishops of the Church were highly honoured and respected because of their Office and Order: and their Doctrine, Precepts, Counsels, admonitions, reproofes, and censures, were of great authority: These *Senators*, and their *Camerades*, with their barking, bar-

Sions Plea. pag. 289. If any object the Magistrates interposed authority, it is quickly answered, *quod ejus potestas*, &c. that his power is not to weaken any Ordinance of *God*, but for guarding and making good all *God's* ordinances with the sword, &c.

h *Id. pag.* 191. The Church hath her lawes from the Scriptures, neither may any King make lawes in the house of *God*: for if they might, the Scripture should be imperfect.

i *Sions Plea. pag.* 38. They derive their authority from the *Pope p.* 46. Their being is Antichristian. *p.* 292. The Sons of the monstrous *Gyant*, the Man of sinne.

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Id. pag. 331. An able Pastor (*H. B.*) in a generall Fast in *London* pleading for reformation, under *Iosua's* removall of the excommunicate thing, told us in plaine tearmes, that the main thing was, That damnable Hierarchie (of Bishops) who made no matter of sinking Church and State, so they might swim in honours and pleasures.

k Trav. *discip. Eccl.* Excommunicatio est censura Ecclesiæ qua aliquis gravioris sceleris reus, sine certi temporis præscriptione a sacris exclusus fidelium communione privatur, &c. Huic summos Magistratus & Reges parere, &c. *Philippus & Theodosius* Imperatores. *Tho. Charny being asked whether the King himself was subject to excommunication, answered: That excommunication should not be exercised upon Kings, I utterly mislike.*

rating, and libelling, have brought, not onely their persons, but their venerable calling, into much contempt and hatred, as though it were some prophane and noisome evill.

Thirdly, they have with bitter clamors [a], defaced the publike service of our Church (*being a forme of divine worship, of so good quality, as that since the holy Apostles dayes, the Christian world never enjoyed any more reverend and religious*) and by this meanes, the solemne worship of *God* and *Christ*, are neglected in many congregations: and instead thereof, an indigested forme and conception of extemporall prayer is brought in.

Now I humbly desire your *Grace*, and al benevolent and indifferent *Readers*, to consider the ungracious dealing of these men.

First of all, the generall ground of their proceedings by which they justifie themselves, and their owne precepts, and condemne others, is this which followeth; *No officer must governe or Minister in the Church*: neither *any forme of divine worship, or Ceremonies be used*, but *onely such as are commanded in the Word*. It will be over-long to relate in what manner they prove this; whether by the second *Commandement* [b]: or by *Ier.* 7. 31. or by *Exod.* 25. 40. *Looke that thou make them after their patterne which was shewed thee in the Mount*: or by *Omnis Planta, every plant which my heavenly Father hath not planted, shall bee rooted up, Matth.* 15. 13. But in conclusion they resolve us not, what they understand by the commandement of the Word: Whether a *literall and formall Commandement*: or a Commandement inferred by any necessary inference: or an example and president, which hath the force of a Law. Now we are certaine that their owne Presbyterian platforme, is warranted by no Commandement in any of these three senses. *For* we reade of no literall or formall Commandement for their *Vestry Elders*:

[a] Amb. *Epist.* 42. Venenum in dentibus habent. *Optat. Milevit. c.* Parmen. *l.* 2. In corde livoris acuerût novacula linguæ.

[b] *Sions plea. p* 87. In the 2d. Comandement is forbidden all will-worship, all rites & ceremonies of mans devising in Gods worship: and further, every calling of Ministers and Elders that is not appointed and approved of God. p. 278. give the second Commandement the due extent: this Iron if it be well plied, will bow downe the backe of the Prelacie, and breake the iron sinew of all superstitious worship.

Elders: *Neither* can they prove the ordination of this new generation, by any neceſſary inference of holy Scripture: *and* as for example of Scripture, we find none having the force of a law. *The* plaine truth is, *we* finde no example at all: For *the Elders mentioned*, 1 *Tim.* 5. 17. *were Prieſts in holy Orders*, as appeares plainely, by the eighteene and nineteene verſes of that Chapter: *But* if ſome example had beene extant, *Vnleſſe* they can demonſtratively prove, that ſuch example hath the force of a perpetuall law, *This* will conclude no more for the perpetuall continuance of Veſtry Elders: *Then* the holy Apoſtles obſerving the legall Sabbath; *Or* their abſtinence from bloud and ſtrangled: *Or* their unction of the ſicke with oile, *will* conclude for extreme unction: or for the keeping holy the ſeventh-day Sabbath: or for perpetuall abſtinence from bloud or ſtrangled.

Theſe imperative men mightily forget their owne principle: *For* they create new Senators, *Veſtry-Elders*, without any commandement of the Word: *They* command whatſoever their own working-heads affect, without commandement of the Word, to wit, *Omniparity of Church-men*: Fathers *to preſent their children in their owne perſons, at Baptiſme*: Chriſtians to *dreame religious dreames on Sunday nights*: Parents *to give ſignificant names to their children*, to wit: *The* Lord is neere: *More* triall: *Reformation*: *More* fruit: *More* joy: *Sufficient*: *Deliverance*: *Duſt*, &c. *But* their negative precepts are *ſance* number: no *Private* Baptiſme: no *Kneeling* at the Communion: *Bowing* at the Name of IESUS: *Communicating* with a reading Miniſter: *Keeping* Chriſtmaſſe-day, and other Holy-dayes: reading Homilies: *Reading* Apocrypha: *Ringing* more Bells than one upon a Sunday, or fetching a pint of wine out of ones owne houſe: *Standing* up at the Creed: *Looking* towards the Chancell in Common-prayer: *Often* rehearſing the *Lord's*-Prayer: *Reading* the Letany, and Epiſtles and Goſpels, &c.

But these sanctified Senators will say: *That* the second Commandement (*which* they have made, *in Catholicon*, to prohibite what their will disliketh,) condemneth all things before rehearsed. *But* it is not sufficient *to say: They* must *demonstratively prove* out of the Word, their assertions.

Now the second Commandement prohibiteth none of the former actions, *Verbatim*, or in expresse termes: *Nor* yet by necessary illation; *For* the sense of the Commandement is: *Thou* shalt worship no Idoll, *&c. Lev.* 26. 1. But *the Sonne of* GOD, *and His blessed Name are no Idols*: The *Son of God, in the blessed Eucharist, giving us His body and blood, is no Idoll. Therefore* religious adoration of Christ, in the holy Eucharist, *and* at the rehearsing the Name of *Iesus*, is no superstitious act, prohibited in the second Commandement. *But* the Author of *Sions Plea*, will have *Court Bishops, Cathedrall Churches, Parish Clerkes*, and *Churchwardens*, &c. condemned by the second commandement. *And* why not say we, *Vestry Elders?* For these grave Senators are no where commanded in GOD's Word, either formally or virtually: *And* therefore, *In malam crucem abeant*: Let them be packing to the *Crutched-Friers:*

Concerning *Bishops*, and their authority, these men affirme, that the same is not ordained in the Word, *But* condemned by Christ, &c. *But* our answer is, that the holy Apostles themselves ordained *Bishops* in all eminent Christian Churches, to wit, *Timothy at Ephesus: Titus in Creta: Evodius at Antioch: Polycarp at Smyrna*, &c. *Now* the Apostles act was according to the Word, for they were men inspired by the *Holy Ghost*. And the Apostles ordination is proved by witnesses, against whose testimony none can except [a], that consider impartially the infallible properties of true and lawfull witnesses. *For* they are many in number, *A cloud of witnesses*: All the orthodoxall Fathers since

[a] Wesenbach. *in Pandect. li 22. tit. 5. de qualitate Testium.* 2 Cor. 13. 1.

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the Apostles age : *Some* of them lived in the Apostles times, and were their auditours [a]. and some of them succeeded those which were ordained Bishops by the Apostles : *They* were faithfull witnesses, even unto death [b] : *They* consent and accord in their testimony : *And* they are such, to whose testimony the *Christian* world giveth credit, for the waightiest matters in religion : *to wit*, concerning *the number and integrity of the Bookes of Canonicall Scripture* : The *holy Apostles Creed:* and next unto the holy Scriptures concerning *The* eternall Deitie of our blessed *Saviour*, &c.

1. The *subscriptions* of two of *Saint Paul's Epistles* testifie [c], that *Timothy was Bishop of Ephesus* : and *Titus* of *Creta*. *And* the ancient History of the *Church* testifies the same [d]. *Ignatius* the Martyr, (who lived at the least thirty yeares in *Saint Iohn* the Evangelists dayes [e] :) *Tertullian, Irenæus, Cyprianus*, &c. testifie the like concerning *Evodius, Polycarpus, Linus, Papias, Clemens*, &c. *And* that Bishops ordained by the Apostles, were not *titular and nominall onely*, but such as had power of jurisdiction, and power of ordination, is witnessed by *Ignatius, Tertullian, Cyprian* [f], and by the whole *Catholike Church* : *And Saint Hierom* himselfe [g], whose testimony some men have laboured to draw another way, confirmes the same.

2 This forme of Ecclesiasticall government is agreeable with the presidents of holy Scripture, both in the time of the *old* Testament : and with *the Apostles forme* of government, who in their owne persons exercised authority over all other Pastors, and at their decease *ap-*

a Iren. *lib.* 3. *cap.* 3. Euseb. *Cronic. Anno Christi.* 104.

b Athanas. *d. Incarnat. Verb. pag.* 59. & *Ep. ad Dracont. p.* 738. Quot ab Idolis converterunt ? quot a furiosa & dæmoniaca consuetudine suis admonitionibus compescuerunt ? quot adduxerunt Christo servos ?

c 2 *Tim.* 4. The subscript. *The second Epistle unto* Timotheus, *ordained the first Bishop of the Church of the Ephesians*. Titus 3. *It was written to* Titus *ordained the first Bishop of the Church of the Cretians*.

d Euseb. *Hist. l.* 3. *c.* 4. Timotheus sane primus Ephesianæ parœciæ, *Sicut* & Titus Cretensium Ecclesiarum Episcopatum sortitus scribitur.

e Theodoret. *Dial.* 1. Ἐς δὲ τὰ μεγάλα Πόλεις τῆς ἀρχιεπισκοπῆς τιμὴ χάριν ἐδέξατο. Ignatius. Euseb. *in Cron. An. Dom.* 104. Ignat. *ad Antioch.* Mementote *Evodii* beatissimi Pastoris vestri, qui primus vobis ab *Apostolis* ordinatus est Antistes. Tertul. *c. Har. ca.* 32 Smyrneorum Ecclesia habens *Polycarpum* a Ioanne conlocatum Episcopum. Iren. *lib.* 3. *c.* 3. Polycarpus non solum ab Apostolis edoctus & conversatus cum multis ex iis, qui Dominum nostrum viderunt; Sed etiam ab *Apostolis* in Asia, in ea quæ est *Smyrnis* Ecclesia, constitutus *Episcopus* : & quem *nos vidimus* in prima nostra ætate, &c. *Ib.* Ab Apostolis Episcopatum sortitur Clemens. *Ib.* Habemus eos qui ab *Apostolis* ordinati sunt Episcopi. Euseb. *Hist. lib.* 3. *cap.* 30. Hieron. *Catalog. in Polycarpo.* Cypr. *Epist.* 65.

f Ignat. *ad Trall.* Quid aliud est Episcopus quam is qui omni principatu & potestate superior est ? *Id. ad Magnes.* Decet vos (*Presbyteros & Diaconos*) obedire Episcopo, & in nullo illi refragari, ἀνυπόκριτον. Id. *ad Smyrnens. pag.* 68. *ad Ephes. pag.* 217; 219.

g Hieron. *ad Nepotian.* Esto subjectus Pontifici tuo, & quasi animæ parentem suscipe. Tertul. *de Bapt. cap.* 17.

pointed Bishops, to be principall Rulers, in all eminent *Christian* Churches [h].

Now whereas the adversaries of the Prelacie contend, that Episcopall gubernation is prohibited by CHRIST, *Matth.* 20. *Marke* 10. *Luke* 22. *They* have no minde to consider, that the holy Apostles themselves, to whom our *Saviour's* words were *personally* directed, *did* all their owne dayes exercise jurisdiction over all other Ecclesiasticall persons: *And* therefore their great *Lord* and Master prohibited not superiority and governement over Priests and Deacons, but such forme of government as was meerely secular, and not conformable or subordinate to the rules of the Evangelicall Law.

In the last place, after these *Senators* have in such manner (as your Grace hath heard) battered Episcopall Governement, with their paper-shot, *Then* they fall pell mell upon the *Service booke* [i].

One of this Novell generation, in a Tractate, intituled, *A survay of the Booke of Common-prayer*, makes *quæres*, and hath no lesse than *two hundred double quarrels*, against our Church-service, and the Ceremonies thereof. *T. C.* in his dayes, and his disciples named in my margine [k], are confederate in the same gall of bitternesse, and bond of iniquity.

Their prime objections are: The *forme of the Common Service, is not commanded in the Word* [l], And *some materials thereof, are taken out of the Romish Breviarie, Portuis and Masse-booke* [m].

Touching the first, they declare not, whether their meaning is, *That* every lawfull forme of Divine Service, must be taken *verbatim out of the Scripture*: *Or* whether it be not sufficient, to have the same *conformable to the rules of holy Scripture*. *If they* say the first, *propria sua vineta cadunt* [n], they cut the throat of their

h Cyrian. *Ep.* 42. n. 4. Hier. *Com. in Titum. c.* 1. Idem *c. Vigilantium*. Aug. *in Psal.* 44. Pro patribus tuis nati sunt filii, &c. *Patres* missi sunt Apostoli, pro Apostolis nati sunt filii, id est, constituti sunt Episcopi.

i Sions Plea, *p.* 29. What grosse, absurd, blasphemous untruthes, these bookes are stuffed withall, *especially the Service Booke, pag.* 178. Our religious worship of God is overlaid with the rubbish of idolatry, and superstition, *p.* 314. Ægyptian Garlick.

k Abridgement. *p.* 89. Admon. 1. *p.* 9. Admonit. 2. *ad p.* 41. Fall of *Babell, p.* 29. Altar *Damsf. p.* 612. Sions Plea, *p.* 29, 316, 317.

l Elton *on the Coloss. pag.* 308. John D. *upon the second Commandement, pag.* 17. Sions Plea, *pag.* 107. *Whatsoever is beside the Word, is against the Word, whatsoever worship is not of* God's *owne prescription, is condemned under the name of Idolatry.* m Id *p.* 29. *The Service Booke which they cannot deny to be raked out of three popish Chanels, the Breviary, Rituall, and Masse booke.* n Nullus sanæ mentis, quæ domi recondita habet, traducit ac reprehendit, sed suis quisque favet.

owne

owne praying, singing, preaching, and saying, for the same are not word for word in holy Scripture: but if they require onely the latter, we are able to maintaine against all *Presbyterian backbiters*, that our English Common Service, and our Ceremonies, are conformable to the rules of holy Scripture.

And their second *objection*, borowed from the heretiks the *Donatists*, makes an impetuous sound & impression in popular auditories, but it is vain and of no force, with the judicious. [a] *For* if the materials received out of the Romane *Missall*, and *Portuis*, are in their proper quality, true and holy, *then* the Lord himselfe is the prime Author of them: and our Church hath warrant, from the example of *God* and *Christ* of using them.

We may not dislike the *Magnificat*, or *Te Deum laudamus*, or *the Lords Prayer*, or *the Apostles Creed: the Epistles & Gospels: Baptizing of Infants: Bread* and *Wine in holy Eucharist: Imposition of hands* in ordination: *Reverent & decent habit, gesture, & formality in divine worship*; nor any other action, in quality good, or *adiaphorous*, convenient and subservient to Gods outward worship: *We* ought not (I say) abhorre or reject such things, because the *Romane Church* hath used them: for the Christian Church it selfe received the bookes of the Old Testament from the *Synagogues of the Iewes* [b]: and S. *Augustine* [c] saith, *If the Gentiles had any thing good in doctrine (or manners) holy Christians did not reject or distaste the same.* Our Lord and Saviour made *water* which had beene superstitiously abused by the *Pharisees* in their *Lotions*, *Matth.* 15. 2. *Mark*, 7. 3. the materiall element of *Baptisme*: and Bread and Wine prophaned by *Gentiles* in their idoll service [d], the materiall Elements of the *Holy Eucharist*. In *Joshua*, the *silver and gold of Iericho*, was by *God*'s commandement put into his owne treasury, *Chap.* 6. 24. The *Censers of rebellious Corah*, &c. were by Gods mandate, made Plates, for the covering of the holy Altar, &c.

a *Cypr. Ep.* 73. Quale est, ut quia hoc Novatianus facere audet, nos putemus non esse faciendum? *Aug. d. Bapt. c. Don. l.* 3. *cap.* 11. Neque enim quicquid Hæretici perverse fuerint imitati, faciendum a Catholicis non est e quia illi similiter faciunt.

b Aug. *in Psal.* 41. & *in Psal.* 56. Nobis serviunt Iudæi tanquam capsarii nostri: studentibus nobis codices portant. Codicem portat Iudæus, unde credat Christianus: Librarii nostri facti sunt

c Augustin. *d. Bapt. c. Don. li.* 6. *cap.* 44. Ipsi Gentiles si quid divinum & rectum, in doctrinis suis habuerunt non improbarunt sancti nostri

d Iustin. Mart. Apol. 2. ὅπερ καὶ ἐν τοῖς τῆ μίθρα μυστηρίοις παρέδωκαν οἱ πονηροὶ δαίμονες, &c.

tar, *Num.* 16. 38. *De luco alienorum Deorum* (saith *Augustine* [a]) wood growing in Idoll Groves, by Gods appointment was made fewell for sacrifice: and when things prophaned and abused, are converted to holy use: *hoc de illis fit quod de hominibus, cum de sacrilegis & impiis, in veram religionem mutantur*: the same is done to them, which is done to men, when they from being prophane and sacrilegious, are converted, and made religious.

[a] Aug. *Epist.* 154. ad *Publicolam.*

The Bishops therefore of the Church of *England* did no wayes offend, by receiving from the Romane Church into our divine service, such materials, circumstances or ceremonies, as were religious and good.

But now, whereas these *Zelots* complaine of us, for partaking with the Romane Church, in things lawfull and good: they themselves comply with the same in Articles and Actions, which are of no good quality.

For example.

First, as the Romists make their Church, the onely Spouse of *Christ*, and their Doctrine onely Orthodox-all verity: So likewise the Presbyterians esteeme themselves, and their pure Sect, the onely Kingdome of *Christ*: they stile none *Brethren*, but their owne sectarians: all their doctrinals are the pure Word of CHRIST: they stile their extemporall preaching, *per excellentiam*, The Word: and as learned Papists make their Churches preaching, the sole instrument of working grace and saving faith [b]: So likewise do these men, concerning their owne ecclesiasticall sermonizing: and whatsoever quality or effect, sacred Scripture ascribeth to *Apostolicall preaching*, or to *the word of divine inspiration*, *Rom.* 1. 16. & *Chap.* 10. 17. *Heb.* 4. 12. these presumptuous Senators ascribe the same, to their owne private doctrine and forme of preaching.

[b] Bolus *d. fig. Eccl. l.* 2. Greg. *d. val. Analys. fid. Cath. li.* 8. Stapleton. Relect. *Controv.* 5. *quæst.* 3. *ar.* 4. Id. Princip. *doctr. l.* 8. *ca.* 18.

2 These Presbyterian Dictators, without any manifest and demonstrative proofe, make their owne *forme of discipline the sceptre of Christs kingdome, the standard*

ded, and rightly applyed, is a compleate and sufficient rule, to direct our judgement and beleefe, concerning all verity meerely supernaturall.

Also it delivereth maximes, rules, canons, and it containeth many presidents and examples, for the better ordering and perfecting of civill, morall, and Ecclesiasticall duties and actions. The same likewise is so farre forth sufficient, in propounding the Articles of faith, and the precepts of good manners, necessary to bee beleeved and obeyed by Christians in generall: that if they shall duly observe the order and meanes appointed, they may rightly attaine the sense and understanding of them.

Now the meanes to attaine the sense of holy Scripture (upon which I shall touch for the present) are:

1 A true, right, and perspicuous translation of the Scriptures, out of their originall tongues. And this is a worke of great skill: and requireth much diligence, good conscience, and many helpes, of learning, art, and reading.

2 Holy Scripture hath formes, phrases, and expressions of matters supernaturall, peculiar and proper to it selfe. *Christ* is called λόγος, The Word, *John* 1.1. GOD is said to be Three, and One, 1. *John* 5.7. *The Word was made flesh, Iohn* 1.14. Divine predestination: By nature children of wrath: Iustification: New Birth: the Church the Body of *Christ, of his flesh, and of his bones. Ephes.* 5.30.

3 Some prime Articles of faith, are not delivered in a *literall or catechisticall* forme of speech, but they are collected and concluded by argumentation, out of sentences of Scripture, and by comparing of sundry Texts, one with another, *And* sometimes there is a seeming difference between one Text of Scripture and another, *Ioh.* 10.30. and *Ioh.* 14.28. *Rom.* 3.28. and *Iam.* 2.24. Now the *Presbyterians* shall not finde the holy Scriptures in these and many other such like things, so perspi-

cuous,

cuous[a], as that every private person, by *helpe of the Spirit, and by their mother wit*, may easily understand them, and rightly judge of controverted articles by them. *And* these new men, undervaluing all humane learning, and rejecting, and crying downe the *testimony, and tradition of the Ancient Catholike Church*; have set open a wide doore to Heretikes, and Schismatikes, and among the rest, to new *Photinians*, *Socinians*, *semi-Pelagians*, *Anomians*, *Anabaptists*, &c. *And* if any hereafter will proceed further, and question the Canonicall authority of Saint *Johns* Revelation, or the Acts of the Apostles, &c. *I doe* not as yet conceive, what these Masters (having disannulled all Tradition and authority of the ancient Catholike Church) will bee able to plead against them.

The Church of *England* hath proceeded, a right and orthodoxall way: *For* we have justly rejected all counterfeit and adulterous Traditions, namely, all such as are not truely ancient and Catholike: *Nor* yet subservient to the doctrine of holy Scripture: *But* on the contrary, we maintaine the uniforme testimony and tradition of the Primitive Church, complying with holy Scripture, and being subservient to true faith and godlinesse.

It falleth out many times, that some verities, which are evident enough, to peaceable mindes, out of holy Scripture, are notwithstanding opposed by Adversaries, as namely, *Childrens Baptisme: Communion in both kindes: Church-Service in a knowne language*, &c. *In* such cases, when we have the testimony, example and Tradition of the Primitive Church, confirming our inferences from those Scriptures, which wee alleage: *This* addeth reputation to our doctrine and practice, and very much confoundeth our Adversaries.[b]

Now the Presbyterian faction proceeding a contrary way, are easily brought to a *non-plus*, even when they have a good cause: *But* concerning their maine cause, to

a Hieron. *Tom* 3. *Ep. ad Augustum*. In Scripturarum expositione quædam vel obscurissima sunt.
Aug. *in Ps.* 140. Sunt in Scripturis sanctis profunda mysteria, quæ ad hoc abscondunturne vilescant, &c. Id *de Trin. li.* 15. *c.* 17. Id. *de mendac. ad Consent. c.* 14. Gregor. *ap. ad Leand. ca.* 4. & sup. Ezech. *Hom.* 17. Isidor. Pelus. *li.* 2. *ep.* 5. Fulgent. *serm. d. confes.* Aug. *ad Volusian. ep.* 3.
Whitaker *d. Eccles. pag.* 220. Sūt quædam Scripturæ loca, de quibus nihil certi statui potest.
Id. *Duplic. li.* 1. *c.* 13. *pa.* 201. In Scriptura non omnia aperta, & palam exposita sunt, sed abstrusa & recondita multa sunt.
Pareus, *in Genes.* 4. *pa.* 699.

b Athanas. *ad Adelph.*
ἡμῶν δὲ πίστις ἐστὶν ἡ ὀρθὴ, καὶ ἐκ διδασκαλίας Ἀποστόλων ὁμωμολόγηται, καὶ παραδόσεως πατέρων βεβαιωθεῖσα.

to wit, the externall government of the Church: *When* (upon their grand principle, that *no ordinance must take place in the Church, but such as is verbally, or by necessary consequence commanded in holy Scripture,*) *They* reject that forme of government which is approved by the perpetuall testimony of the true Catholike Church: *They* utterly damne their owne consistorian Regiment, for the same can neither be proved by any literall Texts of holy Scripture: *Nor yet* by necessary inference out of Scripture: *Because* all Texts and sentences, which they make foundations of this new Fabricke, doe not so much as *probably* conclude that which they require.

By these mens positions, and irregular proceedings, many of our people are infected with dislike and hatred of the godly forme of our Church-Service, administration of Sacraments, ordination of Ministers, and with our Ecclesiastical Rites and Ceremonies: and are perswaded, they are *Superstitious*, and that it is unlawfull, to observe them. *And* this conceit hath quenched the devotion of many good people, towards *God's* publike worship: *It* hath caused a fraction and division in the Church and State: *And* brought forth a novell spawne and frie of *Donatists*, *Novatians*, *Separatists*, *Anabaptists*, &c. *Also* many are become contentious and factious in civill affaires: *And* the ancient love and respect, which our *English* Nation was wont to beare to Soveraigne Authoritie, is much cooled and decreased. *But* one mischiefe besides, is remarkable: *Namely*, that many people, piously affected in their generall intentions, *Men and women* fearing GOD, loving His Word, sober, charitable, and vertuous in their morall conversation, *Are made a prey to schismaticall Leaders* [a]: *And* whereas, had they exercised religion, and other vertues, in *Unity* and obedience of the Church, whereof they are members, (as all religious persons in ancient time were wont to doe [b]) *this* would have beene honour and

a Minut. Fœlix. *in Octav.* Incautè credulis circumveniuntur ab iis, quos bonos putaverunt.

b Hieron. *c. Lucifer. ca.* 7. Illo tempore nihil tam conveniens servo Dei videbatur, quàm unitatem sequi.

comfort to themselves: *And* their vertues and good life, *would* both have honoured the Religion professed in our Nation, *And* likewise have beene exemplary to others: *But* it now falleth out, *That* the poyson of Schisme hath corrupted all the former: *They* bring scandall and dishonour to our religion: *Their* outward vertuous deeds are thought to proceed from *hypocrisie and blinde zeale*: and they are rather scorned and contemned, than honoured and imitated: *And* they themselves, in stead of receiving honour and comfort, are fallen into disgrace, hatred, danger, and losse, and some of them into great misery. *The* remedy of the former evils must be these things which follow:

1 *A true* and plaine discovery of the falsitie and deceitfulnesse of Presbyterian principles: *And* the Reader shall finde some passages in this ensuing Treatise, very usefull and materiall for that purpose.

2 *Divines* must become studious, of *pious and venerable antiquitie*: *And* in their judgement, and their doctrine, they must not vary from the same, unlesse evident and convincing reasons shall enforce them.

3 *And* there is one thing more, of great moment, to perswade people to live in conformity and unity of the Church: *To wit*, the holy and religious conversation of conformable men. *When* people shall observe *conformable Ministers*, diligent and industrious in serving GOD, and promoting the salvation of *Christian* soules, committed to their charge: *When* they behold in them, peaceable, sober, and vertuous conversation: *And* that they are no lesse diligent in sowing the seed of grace, than Heretikes and Schismatikes are, in sowing tares: *This* will prevaile very much, to perswade them to honour the present Church, and the discipline thereof.

Now on the contrary, no one thing hath beene a greater scandall, and occasion of withdrawing many from conformity: *Then* the prophane negligence of some conformable

conformable Ministers: Then *their* looseneſſe of life: *Their* avarice and ambition, in heaping together Benefices and promotions: *And* then a groſſe neglect in diſcharging their duty, *either* in their owne perſons, or by entertaining and rewarding able and ſufficient Curates.

Your Grace in your *Metropoliticall Viſitation*, hath begun a good worke, in taking this into your religious conſideration, and you have endevoured a reformation. GOD Almighty vouchſafe to give a bleſſing, and good ſucceſſe to your pious intention, and that by your *Graces* authority, this ſcandall, before mentioned, may be removed out of our Church.

There might alſo (my Reverend good Lord) be a very profitable uſe, of ſome private form of paſtorall collation with their flocke, for their direction and information in particular ſpirituall duties: ſuch as was *private confeſſion, in the ancient Church. Now* the Presbyterian Cenſors, upon *their Paralogiſme taken from abuſe*, have with ſuch loud and impetuous declamations, filled the eares, and prepoſſeſſed the minds of many people, that they are exceedingly averſe, from this ſovereigne, and ancient medicine of conſolation, prevention, and curing the maladies of the ſoule. c

Having now proceeded thus farre, in declaring the ſcandall, which by the factious deportment of Presbyterian ſpirits hath beene raiſed in our Church: and likewiſe having vindicated our mother Church from imputation of *Novelty: I ſhall* at the laſt apply my ſelfe to the ſubject of the Treatiſe following, and deliver the occaſion, by which I was induced to handle this Queſtion of the Sabbath.

A certaine Miniſter of *Northfolke*, (where I my ſelfe of late yeares was *Biſhop*,) publiſhed a Tractate of the Sabbath: and proceeding after the rule of Presbyterian principles, among which, this was principall: That *all religious obſervations and actions, and among the reſt, the ordaining and keeping of Holy-dayes, muſt have*

c *Auguſtan. Confeſſ.* Nos confeſſionē retinemus præcipue propter *abſolutionem*, quæ eſt verbum Dei, quod de ſingulis, authoritate Divina, pronūtiat poteſtas clavium: Quare *impiū eſſet ex Eccleſia privatam abſolutionem tollere*, Neq; quid ſit remiſſio peccatorum, aut poteſtas clavium intelligunt, *ſi qui privatam abſolutionem aſpernantur.*

Gerrard. loc. com. d. Pœnit. privata coram Eccleſiæ miniſtro cōfeſſio, quam auricularem vocant, quamvis non habeat expreſſum ac ſpeciale mandatū, ac proinde non ſit abſolutæ neceſſitatis, tamē cum plurimas præſtet utilitates, & *diſciplina eccleſiaſtica pars ſit* non poſtrema, publico Eccleſiæ conſenſu recepta, ideo nequaquā temere, vel negligenda, vel abrogāda; ſed pie, ac in vero Dei timore, præſertim ab illis qui ad *ſacram ſynaxin* accedunt, uſurpanda. *Iuel.* Def. Apol. p. 2, Diviſ. ca. 7. pag. 192. *Chemn.* Exam. Concil. Trid. p. 2. pag. 221. *P. Mart.* loc. com. claſs. 3, cap. 8. Sect. 28. *Zanch.* d. oper. Red. pag. 757. *King Iames* Meditat. upon the Lords praier

have a speciall warrant and commandement in holy Scripture, otherwise the same is superstitious: Concluded from thence, by necessary inference, that the seventh day of every weeke, to wit, Saturday, having an expresse command in the Decalogue, by a *Precept simply and perpetually Morall* (as the *Sabbatarians* teach) and the *Sunday* or LORD's Day being not commanded, either in the Law, or in the Gospell: *The Saturday must bee the Christians weekely Sabbath, and the Sunday ought to bee a working day.*

This man was exceeding confident in his way, and defied his *Puritane adversaries*, and loaded them with much disgrace and contempt. *Besides*, he dedicates his Booke to the Kings Majesty himselfe: He implores his Princely ayd, to set up his *old new Sabbath*: He admoniseth the *Reverend Bishops* of the Kingdom, and the *Temporall State* likewise, to restore the fourth Commandement of the Decalogue to his ancient possession: and professeth that he would rather suffer *Martyrdome*, than betray such a worthy cause, so firmely supported by the common Principles of all our new men, who have in preaching or writing treated of the *Sabbath.*

But while he was in this heate marching furiously, and crying in all places where he came, *Victoria, victoria: He* fell into an *ambuscado*, and being intercepted, he was convented and called to an account, before *Your Grace, and the Honourable Court of High Commission.*

At his apparance, Your *Grace* did not confute him *with fire and fagot, with halter, axe, or scourging* (as a certaine *Hot-spurre*, a lybelling disciple of *Thomas Cartwright's*, traduceth the Iudges of that honourable Court[a]) *But* according to the usuall proceeding of your *Grace*, and of that Court, with delinquents, which are overtaken with *errour, in simplicitie*, there was yeelded unto him, a deliberate, patient, and full hearing, together with a satisfactory answer, to all his maine objections.

[a] *Martin Mar-prel. Protest. 13. Besides whorish impudency, halter, axe, bands, scourging, and railing, our Bishops have nothing to defend themselves withall.*

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The man perceiving that the Principles which the *Sabbatarian Dogmatists* had lent him, were deceitfull, and that all which were present at the hearing (of which number there were some Honourable Lords of His Majesties Privie Councell, and many other persons of qualitie) had approved the confutation of his errour: *Hee* began to suspect that the holy brethren, who had lent him his principles, and yet persecuted his conclusion, might perhaps be deceived in the first, as he had been in the latter. *And* therefore laying aside his former confidence, he submitted himselfe to a private conference, which by GOD's blessing so farre prevailed with him, *That* he became a Convert, and freely submitted himselfe to the orthodoxall doctrine of the Church of *England*, both concerning the Sabbath-day, and likewise concerning the LORD's-Day.

Now because his Treatise of the Sabbath was dedicated to his *Royall Majesty*: and the principles upon which he grounded all his arguments, (being commonly preached, printed, and beleeved, throughout the Kingdome,) might have poysoned and infected many people, either with this Sabbatarian errour, or with some other of like quality: it was the *King, our gracious Master*, his will and pleasure, that a Treatise should be set forth, to prevent future mischiefe, and to settle his good Subjects, (who have long time beene distracted about Sabbatarian questions) *in the old and good way of the ancient, and orthodoxall Catholike Church*.

Now that which his sacred Majestie commanded, I have by Your *Graces* direction, obediently performed: and I shall now desire Your *Grace*, and all other Readers, to take notice of these particulars following:

First, I have with much diligence, weighed and examined those mens arguments, which ground the religious observation of the Sunday, upon the letter of the fourth Commandement; and I have proved by de-

monſtrative arguments, that they are of no force. And therefore I have grounded it upon the uniforme practice and cuſtome of the Ancient Catholike Church, which received the ſame from the holy Apoſtles [a].

Alſo touching the manner of keeping it holy, I have walked in the old and good way of pious antiquity, and I have made cleare remonſtrance, that the Eccleſiaſticall and Civill Lawes and Conſtitutions, of our Church and State, accord, and come fully home, to the ancient decrees, Canons, and Precepts of the holieſt Governours of former times.

The keeping holy the *Lord's* day, and of other Feſtivals, ordained by the Church and State, is a worke of piety, a nurſery of Religion and Vertue, a meanes of ſowing the ſeeds of grace, and of planting faith, and ſaving knowledge and godlineſſe in peoples mindes: and our bleſſed *Lord* and *Saviour*, being duly and religiouſly ſerved and worſhiped upon the Holy-day, imparteth heavenly and temporall benedictions, to the King, the Kingdome, the Church, the publike, the private, and to the whole State.

Prophanation of the *Lords*-day, and of other ſolemne Feſtivall dayes, which are devoted to divine and religious offices, is impious, and hatefull in the ſight of *God* and of all good men, and therefore to be avoided by ſuch as feare *God*, and to be corrected and puniſhed in thoſe which ſhall offend.

And there is one kinde of ſacriledge, uſually committed in our Kingdome, which had his beginning from the *Presbyterians*, and hath infected innumerable multitudes amongſt us: to wit, a prophane and ſhamefull neglect and contempt of the ſolemne forme of divine Service, appointed to bee duly uſed and frequented, by the publike conſtitution of our Eccleſiaſticall and Temporall Lawes. Many of our Prieſts and Miniſters, being infected with the *Presbyterian drug*, of deſpiſing our Church-Service, doe either mangle it, and

transforme

[a] Aug. *d. Temp.* 251. Dominicum diem Apoſtoli, & Apoſtolici viri, ideò religioſa ſolemnitate habendũ *ſanxerunt*, quia in eodem Redemptor noſter à mortuis reſurrexit, &c. (*Nota hic* ſanxerunt, *boc eſt*, *ſanctè & firmiter ſtatuerunt*. Fr. Sonhi. demonſtr. *p.* 4. *ca.* 4.)

transforme it, according to their owne phancy: or wholly neglect it, preferring their own deviſed formes before it: and our *Lecture-men*, and ſome others whom preciſe people, ſtile *powerfull Teachers*, doe ſeldome honour it, ſo much as with their owne preſence: and whereas (if they were the men they deſire to be eſteemed) they ſhould not onely honour it with their preſence, but alſo *with their action* (not holding it a baſe office, to offer up to *God* in the name of the Church *the ſacrifice* of publike prayer, thanksgiving, and worſhip) they in their Sermons and Lectures, and when they treate of Prayer, &c. at no time commend the uſe of it, nor declare the fruits and benefit of it, nor make it a neceſſary act of religion. And now lately, ſince I have beene reading many Engliſh Pamphlets and tractates of the Sabbath, I can hardly finde any Treatiſe wherein the uſe of the Common Service by the Miniſter, and the due frequenting thereof by the people, is once named among the duties or offices of ſanctifying the *Lords*-day. Certainly, men doe not conſider that it is a ſacrilegious act, to rob *God* of ſuch worſhip and ſervice as the Church and State have devoted to him: and why may not men rob *God* of his Church, and Churchmen of their Tythes, aſwell as of his Service? but beſides this, it is a common injury to the whole kingdome, to the Kings Majeſty Himſelfe, his Gracious Queene, and lovely Children, to the Lords, Nobles, Biſhops, Magiſtrates, the ſick, the whole, and to all eſtates of people, to bee deprived of the publike ſuffrages of the Church, which amongſt all religious and holy men, were ever eſteemed as a common or univerſall *Sacrifice*, farre more pleaſing to *God*, (being offered up by the generall vote of all the Land, in an uniforme conſent, as it were with one heart, and with one voice) then the ſingular and affected devotions of private ſpirits.

And now, moſt reverend Father, having thus far preſumed of your patience, in reading theſe former paſſa-

ges:

ges: I shall in the last place humbly intreat your *Grace*, to receive this Treatise of Mine, concerning the *Sabbath-day, and concerning the Lords-day*, into your favourable Protection. Many things perswade mee to dedicate the same to your *Grace*: namely, Your dignity and authority in our Church: Your religious care and affection, to reforme those evils of which I justly complaine: Your deepe judgement in matters Theologicall: Your reverent esteeme of venerable antiquity, and Your distaste of novelty: and lastly, Your long continued good affection to my selfe: all these have moved me, and some of them have obliged me to commend these my labours to Your *Graces* Patronage. I am assured, Your *Grace* will lovingly accept this Treatise, because it tendeth to the publike edification of the Church: and if it shall be truly understood, and impartially examined by such as reade it; it may be a meanes to settle the Sabbatarian Controversie, which ever since *Th. Cartwright's unluckie dayes*, hath disquieted both Church and State.

PROPERTY OF
PRINCETON
REC. NOV 1880
THEOLOGICAL
SEMINARY

Your Graces *in due observance,*
and love unfained,

Mary

Fr. Eliens.

T. B. His Doctrine, concerning the perpetuall morality of the Saturday-Sabbath, is repugnant, to the publike sentence of the Church of *England*: and to the sentence of Divines who lived at the beginning of the Reformation.

1 The Rubrick of our Liturgy, at the foot of the Calendar, rehearseth all, and every Festivall Holy-day, to be observed in our Church throughout the Yeare: and it nameth all Sundayes of the yeare, the Feast of Circumcision, Epiphany, Purification, *&c.* and none other are ordinarily, to bee kept holy by any Law of our Church.

Also the Curate is commanded, that he declare openly in the Church upon every Sunday, the Holy-dayes (if any bee) of every weeke: but the Saturday, is none of these.

The Homily of our Church, saith: *Rev.* 1. 10. *I was in the Spirit, on the Lord's Day: Since which time God's people have in all Ages without gainsaying used to come together upon the Sunday, to celebrate and honour the Lord's blessed Name, and carefully to keepe that Day in holy rest and quietnesse, both Man, Woman, Childe, and Ser-*

vant. Ibid. *We muſt be carefull to keepe,* &c. *not the ſeventh day, which the* Iewes *kept, but the Lord's Day, the day of the Lord's Reſurrection, the Day after the ſeventh day, which is the firſt day of the Weeke.*

Canon 13. *Anno* 1603. *All manner of perſons within the Church of* England, *ſhall from henceforth, celebrate and keep the Lord's-day, commonly called Sunday, and other Holy-dayes,* &c. *(amongſt which, the Saturday of every Weeke is none.)*

Statut. *Edward. Regis, Anno* 5. and 6. *Neither is it to be thought, that there is any certaine time, or definite number of dayes preſcribed in holy Scripture,* &c. *but that the appointment both of the time, and alſo of the number of the dayes, is left by authority of God's word to the liberty of Chriſt's Church.*

Be it therefore inacted, that all the dayes hereafter mentioned, ſhall be kept Holy-dayes and no other; that is, all Sundayes in the Yeare, the dayes of the Circumciſion of the Lord, of the Epiphany, Purification, &c.

Biſhop Cranmer's *Catech. Anno.* 1548. *The* Iewes *were commanded in the Old Teſtament, to keepe the Sabbath-day, and they obſerved it, every ſeventh day, called the Sabbath or Saturday: but we Chriſtian Men, in the New Teſtament are not bound to ſuch Commandements of* Moſes's *Law: and therefore we now, keepe no more the Sabbath, or Saturday, as the* Iewes *did, but we obſerve the Sunday, and ſome other dayes,* &c.

Iohn

Iohn Frith declar. of Bapt. pag. 96. *Our forefathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent that men might have an ensample of Christian liberty: and that they might know, that neither the keeping of the Sabbath, nor of any other day; is necessary. Howbeit, because it was necessary, that a Day should be reserved, in which the people might come together, to heare the Word of God, they ordained instead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the* Iewes, *as a thing indifferent, yet did they much better to overset the day, to be a perpetuall memory that we are free, and not bound to any day, but that wee may doe all lawfull workes to the pleasure of God, and the profit of our neighbours,* &c.

Will. Tindal. Answ. to D. *More. ca.* 25. *We be lords over the Sabbath, and may change it into Munday, or any other day, as we see neede. Or may make every tenth day Holyday, onely if we see cause why: we may make two every Weeke, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, then to put difference betweene us and the* Iewes, *and lest we should become servants to the day, after their superstition.*

D. *Barnes* Articl. p. 206. *Therefore bee certaine dayes assigned, that we should come together, not that, that day in which we come together, is holier than another, but all dayes are alike equall: And* CHRIST *is not alonely crucified in the*

Paraſcheue, and riſen on the Sunday, but the day, of Reſurrection is alwayes: and alwayes may wee eat of our Lord's fleſh.

Now from theſe teſtimonies, it appeareth that *T. B.* His Poſition concerning the perpetuall morality of the Saturday Sabbath, and our new mens aſſertion concerning the Sunday Sabbath, are repugnant to the ancient and publike ſentence of the Church of *England*.

Theſis. 2ª. *T.B.* His Tenent is repugnant to the unanimous Sentence of the Ancient Biſhops and Fathers of the Primitive Church.

Iuſtin. Martyr. [a] *After the Sonne of God's appearing, we have no neede to obſerve the Sabbath-day. The* Gentiles *may attaine God's holy inheritance, without obſervation of the Sabbath-day.*

Tertull. [b] *The obſervation of the Sabbath was temporary, and it was blotted out, like as Circumciſion, and other Rites of the Old Law.*

Irenæus *li.4.ca.19.& ca.30.& ca.31.*

Origen *in Gen. Hom.10. Et in Exod. Hom.7. & in Num.28. Hom.23. pag.163.*

Concil. *Laodicen. ca.29.*

Euſeb. *Hiſt. Eccleſ. li.4. ca.24.*

Athanaſ. *d. ſemente. & d. Sab. & Circumciſ.*

Baſil.

a *Tryph.* Non eſt opus celebratione Sabbati, poſt filium Dei. *Gentes* etiamſi Sabbatum non obſervent, omninò ſanctam Dei hæreditatem adibunt.

b *c. Iud. ca.4.* Sequitur itaque ut quatenus Circumciſio & veteris Legis abolitio, expuncta eſt: ita Sabbati quoque obſervatio temporaria fuiſſe demonſtratur. *Ib. ca.6.* Novi Teſtamenti hæres & legiſlator circumciſionem veterem cum ſuo Sabbato compeſcuit. *Id. d. Idol. cap.14.* nobis quidem Sabbata extranea ſunt, à Deo aliquando dilecta.

Basil. *in Esaiam. vis.* 2 *p.* 837.
Greg. Naz. *Orat.* 19. *in funere Patris.*
Greg. Nyssen. *Orat.* 1. *d. Resurrect. p.* 826. *& d. Pasch. Orat.* 4. *p.* 867.
Epiphan. *Hæres.* 30. *& Hæres.* 66.
Cyril. *Hierosol. Cat.* 4.
Phylastrius. *d. Hæres. tit.* 88. *pag.* 616.
Chrysost. *Enarrat. in. ca.* 1. *Esa. & in Mat. Hom.* 4. *&* Imperfect. *in Mat. Hom.* 11.
Ambros. *in ca.* 3. *Luc. pag.* 59. *& li.* 5. *in Luc. pag.* 98. *& Epist.* 72. *& Epist.* 39. [a]
Hieron. *Quæst. Hebr. in Genes. pa.* 853. *& in ca.* 44. *Ezech. & in procem. Epist. ad Galat.*
Remig. *in Epist. ad Rom. ca.* 7.
Machar. *Hom.* 35.
Hilar. *Prolog. in Psal. pa.* 339. *& in Matth. Can.* 12.
Leo *d. jejunio septimi mens. Serm.* 17.
Theodoret. *in* 20. *ca. Ezech. p.* 569. *& in ca.* 4. *Epist. ad Galat. p.* 152.
August. *c. Faust. Manich. li.* 6. *c.* 4. *d. Genes. ad lit. li.* 4. *ca.* 13. *d. Spir. & lit. cap.* 15. *c. Duas Epist. Pelag. li.* 3. *ca.* 4. *Epist.* 86. *& Epist.* 119. *ca.* 12. *d. util. Credendi. cap.* 3. [b]
Hesich. *in Lev. ca.* 26.
Gregor. *mag. Regist. li.* 11. *ep.* 3.
Isidor. *Hisp. Orig. li.* 6. *ca.* 18.

a abijt ille dies veteris Testamenti & venit dies novus.

b Nullus quidē Apostoli Sermo ore vel per Epistolam, vel præsentis, in quo non laborat docere, antiquæ legis onera depositā, & omnia illa quæ in typis & imaginibus præcesserūt, id est, otium Sabbati circumcisionis injuriam, calendarum & trium per annum solennitatū recursus, gratia Evangelij subrepente cessasse.

Cessationem Sabbatorum jam quidem supervacaneam ducimus, ad observandum, ex quo spes revelata est quietis æternæ. *Iam vero* tempore gratiæ revelatæ, observatio illa Sabbati, quæ unius diei vacatione figurabatur, sublata est ab oblervatione fidelium : *mutato* tempore, jam superstitiosum esse significavit. *Inter* omnia illa decem præcepta, Solum ibi quod de Sabbato positum est, figuratē observandum præcipitur. *Isidor.* Postquam Christus in sepultura sua ejus figuram adimplevit, observatio ejus quievit.

Anast.

Anast. *Sinaita. contempl. in Hexam. li. 7.*
Damascen. *Orth. fid. li. 4. ca. 24.*
Raban. *Maur. instit. Cler. li. 2. ca. 42.* *Andronic. const. c. jud c. 58.* *Concil. Paris. ca. 50.* *Concil. Aquisgran. p. 569.* *Concil. Matiscon. 2. ca. 1.*

Thesis. 3a. *T. B.* His position concerning the seventh day Sabbath, was both in ancient and succeeding Ages, condemned as hæreticall.

August. Philastr. d. Hæres. *Epiphan.* Hæres. 30. *Euseb.* Hist. Ecc. l. 3. c. 24. *Nicep.* Hist Ec. l. 3. cap. 13. *Greg. Naz.* or. 19. *Greg. M.* li. 11. *Ep. 3. quia judaizare populum compellit, ut exteriorem legis ritum revocet, coli vult Sabbatum.* *Prateol.* Elench. Hæret. l 7 & l. 10 Histor. Anabapt. l. 6. p. 153. *Luther* c. Carolast. d. Sab.

1 It was thus condemned, in the *Nazarenes*, and in the *Cerinthians*: in the *Hebionites*: and in the *Hypsistarij*.

2 The ancient Synod of *Laodicæa*, made a decree against it, *ca. 29.* Also *Gregory* the Great, affirmed it was judaicall.

3 In S. *Bernard's* dayes it was condemned in the *Petrobusiani*.

4 The same likewise, being revived, in *Luther's* time, by *Carolastadius*, *Sternebergius*, and by some Sectaries among the *Anabaptists*, hath both then, and ever since, beene censured, as Iewish, and Hereticall.

Thesis 4a. The Doctrine of the Church of *England*, both concerning the Sabbath-day, and the LORD'S Day, is grounded

grounded upon the holy Scripture: and upon the consentient Testimony of the ancient Catholike Church: and therefore the same is to bee received, and the contrary ought to be rejected.

1 The same is confirmed by such Arguments of holy Scripture, as cannot be solved or answered, but by devising and affixing new senses, and novell expositions, or by inventing distinctions, which were not in use before the present question was a foot.

2 *The consentient and unanimous sentence of the ancient Catholike Church of* Christ, *ought to be preferred, before the sentence of private men, unlesse the holy Scripture shall apparently contradict the sense of the* Church.

The reasons hereof are many.

1 The true Church of Christ, and especially the holy Primitive Church, by Office and divine Calling, is *The ground & pillar of truth* [a]. 1 *Tim.* 3.15. and *The holy Apostles in a plentifull measure, powred into the same, as into a rich storehouse, all necessary and saving truth, to the end that every one that desireth, might receive from thence, the drinke or water of life.* [b]

It is evident (saith *Tertullian*) *that all such Doctrine as accordeth with those Apostolicall, Primitive, and mother* Churches *is to bee reputed sound and true: because those* Churches, *received this Doctrine, from the Apostles, and the Apostles from*

a *Calv. instit. li. 4. c. 1. n. 10.* Nec parvi momenti est, quod vocatur columna & firmamentum veritatis et domus Dei. Quibus verbis significat *Paulus*, ne intercidat veritas Dei in mundo, ecclesiam esse fidam ejus custódem, quia ejus ministerio & opera voluit Deus puram verbi sui prædicationem conservari, &c. Electa segregataque dicitur à Christo in sponsã, quæ esset sinè rugã & macula, corpus & plenitudo ejus.

b *Irenæus. l. 3. c. 4.* In eam quasi in depositorium dives, Apostoli plenissimè contulerunt, quæ sunt veritatis, ut omnis quicunq; velit, sumat ex ea potum vitæ.

from CHRIST, and CHRIST *from God.* [b]

Clem. Alex. *The most perfect knowledge and the best election of opinions, must be received from verity alone, and from the ancient Church.* [c]

Orig. *That verity onely is to be credited, which differs in nothing from Ecclesiasticall authority.* [d]

S. Augustine: [e] *In ventre Ecclesiæ veritas manet,* &c. *In the Wombe of the true Church verity remaineth, and whosoever separates himselfe from this Wombe, he must of necessity erre from truth.* And in another place: [f] *Tunc à nobis limes sanæ fidei tenetur, quando termini quos posuerunt sancti Patres, non transferuntur, imo observantur & defensantur. The border of right faith is preserved inviolate, when those bounds which the holy Fathers have fixed, are not removed, but observed and defended.*

2 The Church Primitive was planted and watered by the Doctrine of the holy *Apostles.* The same received an ample measure of Divine Grace: many miraculous and supernaturall gifts were conferred upon it: 1 *Cor.* 12. 2 *Cor.* 8. 7. *You abound in every thing, in faith, and word, and knowledge.* The Bishops, Priests, and Fathers of those Times, were eminent, and excelled men of later Time in sanctity, charity, and vertue: their zeale and love of heavenly verity, was admirable, and they honoured and preferred the profession and maintenance thereof, before all humane and transitory good: they exposed their lives, their honour,

b Tertul. *de præscript. c.* 21. Constat omnem doctrinam quæ cum illis ecclesiis Apostolicis, matricibus & originalibus fidei consPirat, veritati deputandam, id sine dubio tenentem, quod ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo suscepit.

c *Clem. Al. strom. l.* 7. *c* 9 ἀιρεσις.—

d *Orig.* περὶ ἀρχῶν. *l.* 1. *proœm.*

e *Aug in Ps.* 37. *&c*

f *Hypognost. lib.* 3. *Id. d. util. Cre. c.* 17. *Concil. Eph. to.* 4. *ca.* 25. Qui nulla Apostolicæ & Evangelicæ traditionis habita ratione, novitiam mentis suæ adinventionem in pretio habent, hi ab omnibus audiant: Nè transgrediaris terminos antiquos, quos posuerunt patres tui, &c.

Athanas. *c Arian. Orat.* 2 Quod non à patribus profectũ est, sed nuper inventum, quid de eo aliud existimari deceat, quam illud ipsum cujus Paulus mentionem fecit: in novissimis temporibus deficient quidam à fide, adhærentes spiritibus erroris, &c.

their

their liberty, and whatsoever else the present world affords, to all kindes of danger: and they endured the most miserable, and terrible pressures and torments, that bloudy Tyrants and Persecutors, yea, and which *Sathan* himselfe could inflict upon them, for the testimony of the truth of *Christ*. [a] And therefore *their unanimous sentence*, concerning matters divine, hath alwayes bin esteemed in the Church of *Christ*, of greatest authority, next unto the sacred Scriptures.

a *Iustin. Mart. Dial. c. Tryph.* Quod nos in Iesũ credentes, nemo terrere aut domare valeat apparet quotidiè: cũ.n.obtruncemur, crucifigamur, objiciamur bestiis, ignibus aliisque tormentis tradamur; tamen à confessione non discedimus, sed quanto magis in nos sævitur, tanto plures pietatem fidemq; per nomen Iesu profitemur. *Amb. in Psal.* 118. Cum nihil mali fecerint, pejora latronibus subire, tormenta coacti sunt. *Chrys. in Mat. Hom.* 39. Flagellis cæsi uncis ferreis laniati, in sartaginem immissi, &c. *Prosper. d. vocat. Gent. li.* 2. *ca.* 15. *Aug. de civ. Dei, l.* 22. *c.* 6. Ligabantur, includebantur, cædebantur, torquebantur, urebantur, laniabantur, trucidabantur, &c. Non erat eis pro salute pugnare; nisi, salutem pro Salvatore contemnere. *Theod. Ser.* 9. Διεζαπευσ. *Minut. Fœlix. octav.* Pag. 10. Pueri & mulierculæ nostræ, cruces & tormenta, feras, & omnes supplicio-rum terriculas, inspirata patientia doloris illudunt.

For the reasons aforesaid, *The Church of England, in her publike, and authorized Doctrine and Religion, proceedeth in manner following.*

1 It buildeth her Faith and Religion *upon the Sacred and Canonicall Scriptures*, of the holy Prophets and Apostles, as upon her maine and prime Foundation. [a]

a *Aug. de civ. Dei. li.* 11. *c.* 3. Scripturam condidit, quæ canonica appellatur, eminentissimæ authoritatis. *Chrys. de Lazaro. Hom.* 4. Etiamsi mortuus reviviscat, etiamsi Angelus de Cœlo descendat, maximè omnium credendum est Scripturis. *Amb. de fid. ad Gratian. li.* 1. *c.* 4. Nolo argumento credas, sancte imperator, & nostræ disputationi: Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum. *Clem. Alex. strom. li.* 7. *c.* 9. Non absolutè hominibus enunciantibus, fidem adhibuerimus, quibus licet etiam annunciare contrarium, sed voce Domini probamus quod quæritur, &c. quæ est sola demonstratio, &c. principium indemonstrabile, &c. Dominica Scriptura, &c. ipsa judice utimur.

2 Next unto the holy Scripture, it relieth upon the *consentient testimony, and authority* of the Bishops and Pastors of the true and ancient Catholike Church: and it preferreth the sentence thereof, before all other curious or prophane novelties.

The holy Scripture is the Fountaine, and lively Spring, containing, in al sufficiency, and aboundance, the pure Water of Life, and whatsoever is necessary to make GOD's people wise unto *salvation*.

The consentient and unanimous testimony of the true Church of Christ, in the Primitive Ages thereof, is *Canalis*, a Conduit-pipe, to derive and convey to succeeding Generations, the celestiall water, contained in holy Scripture.

The first of these, namely the Scripture, is of soveraigne authority, and for it selfe, worthy of all acceptation. The latter, namely, the voice and testimony of the Primitive Church, is a ministeriall, and subordinate rule, and guide, to preserve and direct us, in the right understanding of the Scriptures.

Ambros. Epist. 47. Hoc munimentum hæc sepes fidei nostræ.

Athanas. Epist. ad Adelph. c. Arian. p. 333. Nostra fides recta est, & ex doctrina Apostolica & traditione patrũ confirmata.

Meisner. Phil. sobr. part. 3. p. 788. Injuriam nobis facit Becanus scribendo in tract. d. judice, nos docere solam scripturam esse normam & judicem controversiarum fidei. Imo verò & Spiritum Sanctum seu judicem supremum præsupponimus: & Ecclesiam seu judicem inferiorem lubenter admittimus: ideoque soli scripturæ officium judicandi, absq; omni distinctione non assignamus.

Selneccer. in 1 Cor. 14. p. 731.

BB. Mort. Appeal. li. 3. c. 15. sect. 1. p. 399.

The Profession of the Church of England, *concerning the former proceeding.*

Præfat. To Bishop *Iewell* his workes. *This is, and hath bin the open profession of the* Church

of

of England, to defend and maintaine no other Faith, Church, and Religion, but that which is truely Catholike; and for such warranted, not onely by the written word of GOD, *but also by the testimony and consent of the Ancient and godly Fathers.*

King IAMES of ever happy memorie: *The King himselfe, together with the Church of* England *professeth: that hee will acknowledge such Doctrine onely, for true and necessary to salvation, which springing out of the sacred Scripture, as from a Fountaine, is derived to these present times, by the consent of the Ancient Church, as by a Conduit-pipe.* [a]

The Arch-bishop of *Canterbury*, at a solemne Visitation, held in the yeare, 1571. sets forth this Canon following: *All Preachers within this Province, shall take speciall care, that they teach, or deliver no other doctrine in their Sermons, to bee religiously embraced, and beleeved by their hearers the people: but such, as being consentaneous to the holy Scriptures of the Old and New Testament, was formerly taught and collected from thence, by the Ancient Fathers, and godly Bishops.* [b]

And in this her practise and profession, the Church of *England*, consenteth with the practise, and rule of the Ancient Church.

a Causab. *ad Card. Perron. p.* 10. Rex cum Ecclesia Anglicana pronunciat, eam demum se doctrinam, pro vera & necessaria agnoscere, quæ è fonte Sacræ Scripturæ manans per consensum Ecclesiæ veteris, sicut per canalem, ad nostra tempora fuerit derivata

b *Imprimis.* Videbunt Concionatores, ne quid unquàm pro concione, doceant, quod à populo religiosè teneri & credi velint: nisi quod consentaneum sit scripturis veteris & novi Testamenti, quodque ex illa ipsa scriptura docuerint antiqui Patres, & veteres Episcopi collegerint.

Whitak. *duplic. pa.* 187. Plus merito tribuendum est, si authoritatem quæris, Ecclesiæ Primitivæ, quàm subsequentium sæculorũ Ecclesiis, quandoquidẽ quo erant ipsis *Apostolis* propiores, eo longius ab erroribus aberant. *Snepf. Annot. in Aug. conf. c.* 7. & 8. *Pag.* 689. Patrum scripta & interpretationes non modo non abjicimus sed admiramur, etiam existimamus ipsos utilem operam præstitisse ecclesiæ, & illustrasse etiam scripta prophetica & Apostolica suis lucubrationibus.

Cyril. of *Alexandria*, in the Ephesine Councell. [c] *We the Fathers of this Councell, following the faith of Divine Scriptures, and of the holy Fathers of the Church, shall obtaine the Crowne of celestiall blessednesse in* Christ.

Vincentius Lyrinensis. [d] *Hee that desires to continue firme and sound in right & saving faith, must fence and fortifie his faith, first of all, with the authority of Divine law: and next to that, with the authority of the Catholike Church.*

The same is affirmed by the Fathers of the sixth Councell of *Constantinople*, *cap.* 19. By S. *Basil* [e]. *Ep.* 60. *p.* 835. And the Ecclesiasticall story reporteth of *Greg. Naz.* and of S. *Basil*, That *in their studying the Bookes of holy Scriptures, they collected the sense of them, not from their owne judgement or presumption, but from the testimony and authority of the Ancient, who had received the rule of the true intelligence of Scriptures, from the holy Apostles by succession.* [f]

The observation of the former rules, is both profitable and necessary, for preservation of

c *Cyril.* Nos divinas literas & sanctorum patrum sequimur fidem: sic enim supernæ vocationis palmam lucrabimur in Christo.

d *Vinc. Lyrin. in Commonitor.* Qui in sana fide, sanus & integer permanere voluerit, duplici modo munire fidem suam debet: primũ scilicet Divinæ legis authoritate, tum deinde Catholicæ Ecclesiæ authoritate.

e *Basil.* Fidem nos neque recentiorem ab aliis conscriptam acceptamus, neque ipsi, mentis nostræ fœtus, aliis obtrudere audemus, ne humana putentur pietatis verba: sed quæ à sanctis patribus edocti sumus, ea nos interrogantibus annunciamus.

f *Ruffin. eccl. hist. lib.* 2 *cap.* 9. *Basilius* & *Gregorius*, &c. omnibus Græcorum sæcularium libris remotis, solis Divinæ Scripturæ voluminibus operam dabant, earumque intelligentiam, non ex propria præsumptione, sed ex majorum scriptis, & authoritate loquebantur: quos & ipsos ex Apostolica successione, intelligendi regulam suscepisse constabat.

g *Aug. de bapt. lib.* 5. *cap.* 26. Quod nos admonet ut ad fontem recurramus, id est, Apostolicam traditionem, & inde canalem in nostra tempora dirigamus, optimum est, et fine dubitatione faciendum. *Clem. Alex. strom. lib.* 7. *cap.* 9. Inter eos viros qui tanti erant in ecclesiastica cognitione, quid restabat dicendum à Marcione aut Prodico & similibus qui non sunt ingressi recta via? neque enim eos qui præcesserunt superare potuerunt sapientia, ut aliquid adinvenirent iis, quæ ab illis verè dicta sunt: sed neque cum iis actum esset, si scire potuissent ea quæ prius sunt tradita: is ergo nobis solus qui est cognitione præditus, cum in ipsis Scripturis consenuerit, Apostolicam & Ecclesiasticam servans dogmatum rectitudinem, rectissimè vivit, convenienter evangelio, &c.

found

found faith and holy religion, and for repreſſing of Schiſme and Hereſie: it freeth the Church from ſcandall and imputation of novelty: and it addeth reputation and eſteeme to the Doctrine and Religion, profeſſed and received upon the ſaid two grounds: and laſtly, it comforteth Chriſtian people in their holy profeſſion, and augmenteth their love and obedience to that Faith and Religion, which is both conſonant to holy Scripture, and which likewiſe hath approbation from the ancient Church.

Theſis 5. Topical or probable arguments, either from conſequence of Scripture, or from humane reaſon, ought not to bee admitted or credited, againſt the conſentient Teſtimony, and Authority of the ancient Catholike Church.

1 Arguments and objections of this quality, may be falſe as well as true: and the Philoſopher well obſerves, that many times, *Falſa ſunt probabiliora veris, Things falſe are more probable, and have a greater apparence of verity, than things really true* [a]. For the *Medium* or ground of ſuch objections, is not neceſſary, but contingent [b]: And contingent propoſitions,

a *Origen. in Cant.* Sæpè videntur pulchriora mendaciorum ſophiſmata, quàm documenta veritatis.

b *Clem. Al. ſtrom. li. 7. c. 9.* Alia eſt ut opinor natura probabiliũ argumentorum, & alia verorum. *Aug. de Bapt. li. 4. c. 6.* Rationes attipuit, quas veriſimiles potiùs, quàm veras eſſe invenimus. *Ambroſ. li. 10. ep. 82.* Fuco quodam probabilium diſputationum ea colorare voluerunt.

ons,

ons, are of a dubious quality: and they cause opinion onely, and not divine faith.

2 The admitting, and crediting of Topicall arguments, hath in all ages, opened a gap to most pestilentiall Heresies[c]: Namely, to the Heresies, against the blessed Trinity: and against the eternall Deity of Christ. The Pelagian Heresie, concerning *Grace* and *Freewill*, and concerning originall sin, was grounded upon probable reasons: and so likewise the heresies of *Socinus*, & many erronious doctrines of Pontificians, are in our dayes wholly supported, by verisimilous, and probable reasons. And as *Clemens Alexandrinus* hath well observed: *Men are more apt to beleeve things probable, than verity.*

c *Clem. Al. strom. libro 7. capite 9.* Qui vero in opinione, ii sectantur hæreses. Magis declinamus ad ea quæ sunt opinabilia τὰ εὐδοξα, etiamsi sint contraria, quàm ad veritatem.

A Conclusion from the Premises.

T. B. His maine Position, concerning the Sabbath, being contrary to the authorised doctrine of the Church of *England*; and to the consentient and unanimous sentence of the Ancient Catholike Church; Is to be condemned, as false and erroneous, if it shall evidently appeare, by the *Answers* following, that the same is totally grounded upon Objections and Arguments, which are onely of a probable, and dubious quality.

T. B.

T. B. *His Arguments and Objections, examined and answered.*

In the solution of the Sabbatizers objections, my method shall be, to examine in the first place, the maine grounds and principles upon which he buildeth, and from whence he deduceth his conclusions. And this being performed, his particular arguments being in number 24. and beginning at the 401. page of his booke, will easily be answered.

T. B. *His principall ground, whereupon he maintaineth his Position, for the necessary and perpetuall observation of the Sabbath-day.*

All and every one of the ten Commandements are purely, entirely, and properly morall: and there is nothing delivered, or commanded in any one of them, which is Iudaicall, or legally Ceremoniall.

His maine Reasons.

1 All and every one of the ten Commandements were pronounced, delive-

red, and promulgate, at one and the same time, and in one and the same manner, namely, by the immediate voice of *God*, with thundering and lightning, and in the common audience of al the Israelites, *Exod.* 20.18. *Deut.* 5. 22.

2 They were all and every one, written or engraven in tables of stone, by the finger of GOD Himselfe, *Exod.* 31. 18. *Deut.* 9.10. *Exod.* 32.16. & 34.1. *Deut.* 10.4.

3 According to GOD's owne appointment, all and every one of these ten Commandements, were placed in the Arke of the Testimony, within the most holy place of the Tabernacle, *Deut.* 10.2. 2 *Chron.* 5.10. *Heb.* 9.4.

4 One and the same proeme, containing a generall motive to provoke people to obedience of all and every one of these Precepts, was prefixed before the Decalogue, *Exod.* 20.2.

5 Many Divines of our own Nation, in Sermons, and written Tractates of the Sabbath, and in their Expositions of the fourth Commandement, maintaine

the

the foresaid Position, affirming with much confidence, that all and every one of the ten Commandements are intirely, properly, and perpetually morall.

T. B. *His assumption.*

The fourth Commandement, Remember the Sabbath-day to keepe it holy, *Is one of the ten Commandements, and it is a Precept of principall note, placed in the first Table: and the observation thereof is required in the Law, and in the Prophets with great vehemency: and the transgression punished with much severity, Exod.* 35 2. Whosoever doth any work therein shal die, *Num.*15. 32. they found a man that gathered sticks upon the Sabbath-day, *&c.* And all the Congregation brought him without the hoast, and stoned him with stones, and he died, as the *Lord* had commanded.

Now from the premisses, this conclusion is inferred by necessary consequence: Therefore the fourth Commandement, Remember the Sabbath-day to keepe it holy, *Being one*

of the ten, is purely and properly morall, and it obligeth Christians to the obedience thereof, as well as the other nine.

Th. Broad. 3. *quæst. d. Sab To the Reader. Some in their booke often printed (it was printed last 1618) have these and the like passages: The fourth Commandement is no more ceremoniall than the rest: the observation of the seventh day, is a morall and perpetuall duty: we may not pick up a few sticks on the Sabbath: there is as much difference betweene the Sabbath and other daies, as betweene Sacramentall and common bread.*

D. B. *Of the Sabbath, pag.* 40. The fourth *Commandement* can bee no more partly morall and partly Ceremoniall, than the same living creature, can bee partly a man, and partly a beast, *Pag.* 50. The observation of the seventh day, and also the precise resting from worldly affaires is morall, neither is there any thing in the Commandement that might intimate it to be Ceremoniall.

Ioh. Sprint *d Sab. pag.* 11. *The observation of the seventh day is of the Law of Nature, whatsoever is found in the fourth Commandement appertaining to the Law of Nature, &c.* Id. *pag.* 13. *The observation of the seventh day was established before Christ was promised: and therefore it is not Ceremoniall, but of the Law of Nature, and perpetuall.* Idem pag. 28 G. W. *d. Sab. pag.* 16. *The Decalogue being the same with the Law of Nature is one and the same for ever: it followeth necessarily that the Sabbath being a part of that Decalogue, is to remaine for ever.* Idem pag. 26.

R. B. *against* Br *pag.* 90. The fourth Commandement in every part thereof, and as it is contained in the Decalogue, is Morall, and *of the Law of Nature, Pag* 88. The fourth Commandement is *part of the Law of Nature,* and thus part of the Image of GOD, and is no more capable of a Ceremony to be in it, than GOD is.

R. C.

R. C. *Of the Sabbath, pag.* 54. *This* fourth Commandement participateth with the three other before, and the six next following, in all the honours and prerogatives, wherein they goe before all the Leviticall constitutions, for more glorious promulgation and establishment. *They* were pronounced by the voice of God Himselfe, immediately unto the people: *So* was this. *They* were written in Tables of stone, with God's finger: So was this. *They* were put into the Arke: So was this. *They* were written by the Holy Ghost, in the Booke of *Exodus* joyntly together without any mixture of any other with them: *So was* this also, and set in an high place, before all those of the second Table. *But* nothing of this is affirmed of the Law of Ceremonies.

I. D. *Vpon the Commandements, pag.* 129. These reasons doe most evidently confirme to the hearts of all God's children: *That* the keeping the Sabbath-day, is a Morall Law, and bindeth us, and all

men, to the end of the world, as much as it did the *Iewes*, before Christ.

D. D. *Against* Heathering. *Pag.* 54. The morality of the *Sabbath* may be proved from the manner of writing the fourth Commandement. For it was not written in paper or parchment, or upon leaves of trees, but in Tables of stone, as the rest of the tenne Commandements were, to signifie the perpetuity thereof.

Idem, The morality of the Sabbath may bee proved by GOD's owne placing of it, for the Law of the fourth Commandement, is not placed among the Ceremoniall or Iudiciall Lawes, as though it had beene Ceremoniall, or had concerned onely the tradition of the *Iewes*, or them especially: *But* it is placed among the morall Lawes, yea, it is made one of the ten Lawes: so that if it were abrogated, there would remaine but nine Commandements: and so the Law of GOD were imperfect, which were blasphemy to affirme.

H. B. *Dial. Manuscript.* These ten words

words, or Commandements, GOD Himſelfe by His lively voice ſpake to the people in the Mount, face to face; Not ſo the Ceremonial. Theſe ten Commandements were written in two Tables by GOD's owne finger, and that twice: Not ſo the Ceremoniall. The ten Commandements were kept in the Ark, in the *Sanctum Sanctorum*, within the Veile: Not ſo the Ceremoniall.

T. B. His inference from the Premiſſes.

The *Fourth Commandement, according to the Principles of the Authors aforeſaid, is truly, intirely, and properly morall: for it is* a precept of the Law of Nature: a part of the Image of GOD: and no more capable of a Ceremony to be in it, than GOD is: *and it is as groſſe an abſurdity to ſay, it is* partly morall, and partly Ceremoniall, as to ſay, The ſame living creature is partly a man, & partly a Beaſt.

But the fourth Commandement ſpeaketh

ſpeaketh of a Day, which by divine impoſition, was called the Sabbath-day: the ſame day of the weeke, on which GOD Himſelfe reſted: and which was obſerved by the *Iewes* and *Iſraelites* under the old Law: The Day in which no *Manna* fell: *Exod* 16.

Now from hence it is manifeſt, and can with no apparence of good reaſon be denied: *That* the Saturday of every weeke, ought to be the *Chriſtians* Sabbath-day, as well as it was the *Iewes*; *And* on the contrary, that the Sunday is, according to the rule of the fourth Commandement, one of the ſix working-dayes, and no more the Sabbath-day, commanded in the Decalogue, than Thurſday or Friday.

T. B. *Was ſo confident in his Poſition, of the Saturday Sabbath, becauſe he ſuppoſed the principles upon which he grounded his arguments to have beene undeniable, that he breaketh forth into paſſion, and delivereth two deſperate ſpeeches,* One *concerning his Adverſaries, whom he ſtileth* Putitanes, *that they*

they yeilding and maintaining his Principles, and yet denying his Conclusion, deserve to be answered with clubbes, rather than with reason: The *other concerning himselfe, that his conscience was so possessed, with the certainty of this Doctrine, as that he would rather lose his life, and all that hee enjoyed in this world, than depart from the teaching and maintaining such an apparent verity.*

Answ. The Reader may perceive, by the former disputation, that the whole weight and strength of the Sabbatarian cause, leaneth upon this one pillar, to wit: The *fourth Commandement of the Decalogue, is properly, intirely, and perpetually Morall, and in every respect, both for quality and obligation, equall to the other nine Commandements.*

But this Position, (which for many yeares hath raigned, in Pamphlets, Pulpits, and Conventicles, and is entertained as an Oracle, by all such as either openly professe, or doe leane towards the Disciplinarian Faction:) *is* destitute of truth: *And* to make this appeare, I will in the first place deliver a description, and division of the Morall Law, and of Morall pre-

cepts: *And* in the next place set downe the formall and essentiall Characters of Lawes and Precepts, simply, and eternally Morall: *Lastly*, I will demonstrate out of the former, *That* the fourth Commandement of the Decalogue, wanting the formall Characters of Precepts purely Morall, is in sundry respects of a different quality from the other nine.

A Declaration concerning the *quality of Divine Precepts*, *called Morall.*

Divine Law, called Morall, is a just rule or measure, imposed by GOD, directing and obliging to the obedience, of things holy, honest, and just; and to the avoiding of the contrarie.

The same is two-fold: *Simply* Morall, *Or* Morall only by some externall constitution, or imposition of GOD.

Alex. Hal. 4. q. 3. m. 5. ar. 1. Est morale simpliciter, quod omni tempore, & ab omnibus servandum est: *Et* est morale secundum quid, sive ex conditione, loci, populi, temporis, &c.

Divine Law simply Morall, commandeth or prohibiteth actions, good or evill, in respect of their inward nature and quality.

Divine

Divine Lawes and Precepts, Morall onely, by externall constitution, command or prohibite actions, which before the position of the outward Law, are adiaphorous, in respect of their inward nature and quality, or else good or evill only, by reason of some circumstance. *For example*, To eat the bloud of Beasts, or to abstaine from eating: *To* worship GOD at the Temple, or in a private house, or in open fields: *To* lay aside almes for the poore, upon the first day of the weeke, or upon the second, or third day.

Hug. Vict. Alleg. in Exod. l. 3. c. 5. Præcepta legis scriptæ, alia sunt mobilia, quæ ex dispensatione à Deo sunt ordinata. Alia immobilia, quæ à natura veniunt, & vel ita sunt mala ut nullo tempore sine culpa possunt fieri: vel ita bona, ut nullo tempore possint sine culpa dimitti.

Againe, Lawes positively Morall, are either *Personall* onely [a]. *Gen.* 12.1. & 22.2: 1 *Sam.* 13.11. 19. 1 *Kings* 13.16. *Matth.* 10.9. *Luke* 18.22. *Or* common and generall, either for all mankinde, as *the Law of Polygamie* [b], and wedlocke within some degrees mentioned, *Levit.* 20. 20, 21. *Or* else for one Nation, Republike, or community of people: *Exod.* 22. 1.3 7, &c.

a *Greg. in* 1 *Reg.* 13. *v.* 11. Quædam præcepta Dei sunt communia omnium: Quædam specialia aliquorũ, &c.

b *Aug. c. Faust. m. lib.* 22. *cap.* 47. Alia sunt peccata contra naturam: alia contra mores, alia contra præcepta. Quæ cum ita sint, quid tandem criminis est, quod de pluribus simul habitis uxoribus objicitur sancto viro Iacob? Si naturam consulas, non lasciviendi, sed gignendi causa, illis mulieribus utebatur. Si morem, illo tempore, atque in illis terris fiebat. Si præceptum, nulla lege prohibebatur. Nunc vero cur crimen est si quis hoc faciat, nisi quia & moribus & legibus non licet? Idem, *de bono conjugal. cap.* 17. Plures fœminas uni viro legimus conjunctas, cum gentis illius societas sinebat, & temporis ratio suadebat: neque enim contra naturam nuptiarum est.

Proper Characters of Lawes and Precepts, simply and intirely morall.

Character 1. *In all such Lawes and Precepts, the actions commanded or prohibited, are in their inward nature and quality, good, or evill, before any externall constitution passeth upon them, and secluding and abstracting the positive Law, or externall imposition of the Lawgiver.* [a]

For example:

To *Honour Father and Mother*, was an action honest, vertuous, and just, and the contrary was vicious and unjust, before the Law of the Ten Commandements was given at Mount *Sinai*, *Gen.* 9.21. unto 28. *Sem*, *Ham*, and *Iaphet*, towards their Father *Noah*. *Hospitality*, *Chastity*, *Fidelity*, were inwardly vertuous and good in *Abraham*, *Ioseph*, &c. *Genesis* 18.8. *Heb.* 13.2: *Gen.* 39.6.8,9. *To adore and worship the true and living God, and to teach others to doe the like, and to rebuke vice*, were pious and righteous actions from the beginning, *Gen.* 4.4.26. & 8.20,21. & 12.7. & 18,19. & *Genes.* 5.24. with the Epistle of *Iude v.* 14.

On the contrary: *Envie*, *Pride*, *Idlenesse*, *Adultery*, *Murther*, *evill Concupiscence*, *Theft*, *Deceipt*, *Oppression*, *false-Witnesse*, *Superstition*, and *Idolatry*, *Sacriledge*; were internally vicious, before the outward Law, *Gen*, 4.8. & 12.2, & 18.15. & 31.7. 30.34 & 19.5. & 20.3. & 30.30. & 34.2. & 35.22. & 37.20.28. & 38.16. & 39.7. 9. 15. 17. *Exod.* 1.11. & 5.2. *Iosh.* 7.1. & 24.2.

Charact.

a Arist. *Ethic. li. 5. ca 7.* Est aliquid justum, etiam ante conditam legem. *Castropalaio. mor. tr. 3. disp. 6. punct. 3. Scholast. in 1.2.* Intrinsecâ habent bonitatem & honestatem, per conformationé ad rectam rationem, secluſa omni lege extrinseca.

Iren. *li. 4. cap. 30.* Iusti Patres, virtutem decalogi conscriptam habentes in cordibus, & animis suis, diligentes scilicet Deum, qui fecit eos, & abstinentes erga proximum ab injustitia: propter quod non fuit necesse admonere eos correptoriis literis, quia habebant in semetipsis justitiam legis. *Aug. de lib. arb. li. 1 cap. 3.* Non sanè ideo malũ est, quia vetatur lege, sed ideo vetatur lege quia malum est.

Charact. 2. Good or evill actions, commanded or prohibited by Lawes and Precepts simply morall, may be resolved into some dictates and principles of the Law of Nature, imprinted in man's heart at the Creation.

The Precepts of the first Table require *fidelity, reverence, honour, and service in due manner*, to be rendred to God Almighty: [a] and they prohibit *idolatry, superstition, blasphemy, and prophaneness*. Now all and every one of these duties, are grounded, and may be resolved into the Dictates and Principles of naturall morality. For becaus the true and living GOD, is the supreme Lord and Governour, both of the World, and especially of Man: and becaus Man receiveth his being, his power, his preservation, comfort, and happiness from him: *and* besides, Man is in such manner subject to GOD, as that this great *Lord* and *King* hath absolute power over him, and over all his actions, and he may save or destroy, reward or punish him, according to his own will and pleasure: *upon* these grounds and reasons, it is most just, safe, and beneficiall, according to the rule of naturall understanding, *that* Man, being GOD's Subject, Servant, and Creature,

a Aquin. 1. 2. Q. 100. *art.* 6. Inter ipsa quæ ordinantur ad Deum, primũ occurrit, quod homo fideliter subdatur, nullã participationẽ cum ejus inimicis habens: Secundum, ut reverentiam ei exhibeat: Tertium autem, ut famulatum impendat. Aureol. 3. *Dist.* 37. *Art.* 1. Latria est habitus quo aliquis voluntate inclinatur ad exhibendum cultũ Deo, in quantũ est author omnium bonorum, ut sic profiteatur homo, Deum se habere superiorem, & creatorem & largitorem omnium bonorum. *Potest* autem considerari, ut omnium productor, ut omnium provisor, ut omnium speculator. Rich. Med. 3. *d.* 37. *q.* 4. Ad hoc ut benè ordinetur homo ad Deum, oportet quod in Deo observet hæc tria: *fidelitatem*, ita ut quantum in se est, non transferat honorem principatus ad alium, & hoc est quod continetur in primo præcepto. *Oportet* etiam ut tantam reverentiam ei exhibeat, ut nihil injuriosum in eum committat, & hoc præcipitur secundo præcepto. *Oportet* etiam quod sibi exhibeat famulatum, tanquam memor beneficiorum receptorum ab eo: & hoc præcipitur tertio præcepto.

doe render unto his Supreme Lord and Governour, fidelity, ſervice, feare, reverence, obedience and love. *And* the holy Scripture very frequently, upon the former, and upon other ſuch like naturall principles, exhorteth man to his duty towards GOD: and reproveth him for his ingratitude and diſobedience, *Mal.* 1.6. *A Sonne honoureth his Father, and a Servant his Maſter: If I then be a Father, where is mine honour? if I be a Maſter, where is my feare? ſaith the Lord of Hoſtes, Eſay* 1.3 & 5.3. *Ier.* 8.7. *Deut.* 30.6. *Mal.* 3.8. *Mat.* 18.32.

The duties of the ſecond Table may be reſolved in like manner, into dictates and principles of morality. Children receive from their Parents their naturall life and being; their education, lively-hood, &c. *Now* naturall reaſon and affection enclines mens hearts to love gratitude, and due reſpect, towards grand Benefactors. [b]

Naturall reaſon perſwades man to love his neighbour *becauſe* of ſimilitude of kinde: *becauſe* mutuall love is neceſſary for mans welfare and preſervation: and every one deſires another ſhould love him: now it is a *maxime* of nature, *that one doe to others, according as hee would himſelfe be done to.*

The negative precepts of the ſecond Table, are all and every one grounded upon naturall principles: and S. *Auguſtine* diſſwadeth people from evill concupiſcence by this *maxime* of the Law of Nature: *Doe not thou covet thy neigh-*

bour's

b Theoph. *Antioch. ad Autolyc. l.* 2. Id laudabile & ſanctum cenſetur, non ſolum apud Deum, ſed apud homines, ſubjici parentibus. Ariſt. *Ethic. li.* 8. Cicero. *in Orat. Poſt red.* Diis & parentibus nemo poteſt reddere æquale. *Parentes* chariſſimos habere debemus; quod ab his nobis vita, patrimonium, libertas, civitas data eſt, &c.

bour's wife, or his goods, &c. because thou thy selfe art offended, if another man shall covet thine. [a]

Charact. 3. Divine Lawes and precepts simply and formally morall, are universall, in respect of persons, and in regard of their perpetuall obligatic .[b]. For they oblige to obedience or punishment, all and every humane Creature having the use of reason: *and* they oblige in all Ages of the world, and under all religions, or mutations of Temporall, or Ecclesiasticall government: that is before the Law, under the Old Law, under the Gospell. The *Iewes*, the *Gentiles*, the *Græcians*, the *Barbarians*, the Bond, the Free, *Princes*, *Iudges*, *Nobles*, *Plebeians*, Rich-men, Beggars, &c. are equally subject to them: *Lastly*, they oblige without externall promulgation, by a meere impression of Nature, seated by GOD, in the conscience: and no authority of Men or Angels can priviledge or exempt any from their obligation.

a Augustin. in *Psal.* 32. Ne concupiscas rem aliquam proximi tui, quia si quis concupiscat tuam, displicet tibi. Id. *d. lib. arb. li. 1. cap. 3.* Hoc scio malum esse quod hoc ipse in uxore mea pati nollem. Quisquis autem alteri facit quod sibi fieri non vult, malè utique facit. *Hier. in Gal. c 5. p. 150.* Quæ vobis fieri non vultis, alteri nè feceritis, &c. nolo adulterari uxorem meam: nolo substantiam diripi: nolo me falso testimonio opprimi, & ut cuncta brevi sermone cõprehendam, indigne fero aliquid mihi fieri, quod est injustum.

b Gulielm. Paris. *d. leg. ca. 1.* Nunquam possibile fuit, aliquem exemptum esse à debito, & obligatione, alicujus istorum. Nulli enim unquam licere potuit, non diligere vel timere Deum, & ita de unoquoque aliorum. *Hæc* igitur lex est quæ non recipit abrogationem neque derogationem, neque exemptionem, nec dispensationem ullo modo. *Ibid.* Lex est simpliciter, semper, & ad omnes à cujus observatione non est exceptio. Ex quo manifestum est, quia præcepta & prohibitiones quæcunque fiunt, vel factæ sunt, præter hanc, non sunt lex simpliciter, sed cui & quando.

The

The Characters of Lawes and Precepts positive.

That *Law is called positive, which is not inbred, imprinted, or infused, into the heart of Man, by nature or grace: but it is imposed, by an externall mandate of a Lawgiver, having authority to command* [a]. And it hath the name *positive*, from externall imposition or constitution: and because it is added to the Law of Nature, & doth not necessarily spring from it.

The Characters of Positive Lawes, are these which follow:

Charact. 1. *The matter and things commanded or prohibited, by such Lawes and Precepts, are either in their kind and quality, or in respect of their Circumstances, adiaphorous; that is, neither vertuous nor vicious, but they become good or evill meerely by the Law and command of the Lawgiver.* [b]

For example: the Fruit of *the Tree of knowledge*, was in it selfe, or in respect of the naturall quality, *good for meat, and pleasant to the eyes.* The Lord himselfe created it. *And every creature of God, being rightly used is good in it selfe, and good to man, Gen.* 1.31. & 2.9. 1 *Tim.* 4.4. Mans tasting thereof was a sinne, because of the negative precept of GOD [c]. *Gen.* 3.17. *It was not the naturall quality of the fruit, which*

a *Suar. d. leg.* Illa lex vocatur positiva, quæ non est innata cum natura vel gratia: sed ultra illas, ab aliquo principio habente potestatem posita est. *Ideo* enim positiva dicta est, quasi addita naturali legi: non ex eo necessario manans.

b *Hier. in Esa. ca.* 55. Indifferentia, id est, nec bona, nec mala, quæ pro utentium qualitate variantur. Mærat. *in* 1.2. *Thom. tr. d. leg. Disp.* 3. *tr.* 4. Lex positiva præceptis suis affirmativis, imperat ea quæ vel ex objecto indifferentia sunt: vel si bona, non tamen antequâ imperarentur necessario facienda, sed omitti tunc possent scienter & liberè sine peccato. Soto. *d. just. & jur. li* 2. *q* 3. *art.* 11. Ex sola divina institutione vim habent: ideò sunt bona, quia jussa; & mala, quia prohibita.

c Aug. *de civ. Dei, li.* 14. *c.* 12. *d. Gen. ad lit. li.* 8. *cap.* 6. *& in Ps* 70. Theoph. *Antioch. ad Autol. l.* 2. Non ut quidam opinantur, aliquid noxii vel letiferi ea arbor tulit, sed inobedientia mortis causa fuit.

made

made Adam *and* Eve *sinners; but onely* GOD'S *prohibition. Adamum non cibus, sed prohibitus cibus perdidit.* The same may bee said of *Lot's Wife looking backe to Sodome, Gen.* 19.26. and of *the Prophet, sent to Hieroboam, who was killed of a Lion, for eating bread in Samaria.* 1 *King.* 13.22.

Charact. 2. *The materiall object, or actions commanded or prohibited, by precepts meerely positive, if one separate or abstract the externall law, cannot be resolved into any of the naturall principles of morality.*

For example: The Law of Nature teacheth, that every man shall love, feare, and obey, the Lord his Creator, and Governour: *But* that *Abram* must obey GOD, by departing out of *Vr* in *Chaldea,* or by offering up his only sonne *Isaac, Gen.* 12.1. *&* 22.1.2. depended meerely upon the *Lord's* will, and positive command.

Also, the Law of Nature, prohibiteth one neighbour, to rob or defraud another, and if any offend in this kinde, hee must make restitution: *but* that one Israelite robbing or defrauding another, should restore fourefold for one Sheepe, or five Oxen, for one that was stolne, was meerely positive, *Exod.* 22. 1. 3, &c.

Charact. 3. *Lawes and Precepts meerely positive, oblige onely the Persons, the State, or Nation, and Republike, upon which they are imposed by the Lawgiver:* [a] *or to whom they are published*

[a] Mærat. *in Tho.* 1.2 *tr. d. leg. D.* 17 *Se.* 2. Positiva lex eos tãtũ obligare potest, quibus imponitur. Lex enim in imperio formaliter consistit, quia imponere est imperare. Positiva autem lex, in imperio tota consistit. Soto. *d. just. & jure. li. c. q.* 1. *artic.* 4. *Vasq. in Thom.* 1. 2. *dis.* 155. *c.* 2. Lex imponitur aliis per modum regulæ, & mensuræ. Regula autem & mensura imponitur per hoc quod applicatur his, quæ regulãtur & mẽsurantur: unde ad hoc quod lex virtutem obligandi obtineat, quod est proprium legis, oportet quòd applicetur hominibus, qui secundum eam regulari debent. Talis autem applicatio fit per hoc, quod in notitiam eorum deducitur ex ipsa promulgatione. Vnde promulgatio ipsa necessaria est ad hoc, quòd lex virtutẽ suam habeat.

by a legall promulgation : and they continue in force, during such time only as the Lawgiver hath fixed and appointed. Also *in many cases they may be dispensed withal*, as appeareth in *David's* example, 1 *Sam.* 21. 6. *Mat.* 12. 4. and in the Man cured of his infirmity, carrying his Bed upon the Sabbath day, contrary to the divine Law, *Ier.* 17. 22. *Iohn* 5. 10.

An application of the Premisses, to the Law of the fourth Commandement.

The fourth Commandement of the decalogue, in respect of the literall and particular object thereof : *wanteth* all the essentiall characters of divine precepts simply morall.

1 *The* day of the Weeke, which is commanded to be kept holy, by resting from servile labour, is the same day, on which GOD himselfe rested, *Gen.* 2. 2. and which the *Iewes* and *Israelites* observed from *Moses*, untill the vocation of the *Gentiles*.

But secluding and abstracting the divine positive Law, there was no reall holinesse in this Day, more than in all the rest. *Every* day of the Week, had one and the same efficient cause, namely, Divine Creation : and all times and things created by GOD, were very good. *Genesis*

Genesis 1. 31. *The* Prophet *David* speaking of all dayes and nights, saith: *The day is thine, and the night is thine, thou hast prepared the light and the Sun, Psal.*74.16. *Every creature of God is good,* 1 *Tim.*4. 4. and as *Christ is Lord of the Sabbath, Matth.* 12. 8. So likewise all dayes and times, and all other creatures are subject to his providence and dominion. GOD's positive precept onely, *either immediate,* as in the Old Law, *or mediate by his Church,* as in the time of the Gospell, makes one day more holy than another: not by infusing any reall sanctity into the same, but by applying it to a sacred and religious use.

The Sabbath therefore of the fourth Commandement wanteth the first Character of a precept simply and intirely morall.

2 If the Divine positive Law shall bee abstracted, the religious and necessary observation of the seventh day of every Weeke, rather than of the first or second, &c. cannot be concluded, or inferred from any principle or dictate of the Law of nature.

For *the Law of Nature teacheth, that the true and living God, ought to be worshipped: and that a sufficient and convenient time, is to be set apart for the same.*

But the fourth Commandement appointeth the seventh day of the Weeke, to be an Holy-day, in memory of the Creation, and because *God* Himselfe rested on that Day: and it pre-

scribeth the manner, to wit, by cessation and abstinence from weekely labour: *and* none of all these particulars, to wit, neither the fixed Day, *nor* the end, *nor* the forme of observation, are conclusions of the Law of Nature, but they depended meerely upon *God's* positive Law, and institution.

3 The Law of the Sabbath, wanteth the last character of Divine Precepts formally and simply morall. [a] *For it was not published and revealed by promulgation to all mankinde, but only to the* Iewes *and* Israelites *and* Proselytes: the observation thereof, according to the rule of the Law, *obliged not perpetually*, for in case of urgent necessity it might be omitted, and the *Iewes* themselves might labour, and warre, and fight in battell, and carry burthens, and performe laborious workes, *Ioſh.6.15.1 Kings* 20.29. *Iohn* 5.10. *But* Precepts simply morall, in respect of their negative part oblige perpetually, and they may in no case be transgressed: for it is an infallible maxime touching Precepts purely morall: *Præcepta negativa ligant ſemper & ad ſemper* [b]. Negative precepts have a perpetuall Obligation, and they may be transgressed at no time, and upon no occa-

a Ius Civil. *ea. d. leg. & Conſtitut.* Tunc valere leges jubentur, cum in commune factæ, sunt manifestæ. Soto. *d. juſt. & jur. li. 1. quæſt. 1. art. 4. Thom. 1. 2. qu. 90. art. 4.* Virtus legis in eo consistit, quod instar regulæ & mensuræ cives dirigat. Regula autem & mensura, non exerit virtutem suam, nisi applicetur rebus mensurandis. *Legis* autem regula tunc demum civibus applicatur, quando per publicationem venit in eorum notitiam.

b Chryſ. *in Mat. Hom.* 40. In his quæ peccata omnino sunt, nulla unquam excusatio, inveniri potest. Nam neq; homicida, si per iracundiam se feciſſe dicet, neque Adulter ſi per cupiditatem ſe commiſiſſe aſſeverabit, unquam ſatisfaciet, &c. Hic autem *(Chriſtus)* in lege Sabbati, cum famis neceſſitatem ad ſatisfactionem attulerit, ab omni illos *(diſcipulos)* crimine vindicavit. Aquinas, 2.2. *q.* 33. *ar* 2. Præcepta negativa legis prohibent actus peccatorum, &c. Actus autem peccatorum ſunt ſecundum ſe mali, nec aliquo tempore vel loco bene fieri poſſunt, &c. Ideo obligant ſemper & ad ſemper.

sion

sion. *Reade* the History of *Ioseph*, *Gen.* 39.9. *Rom.*3.8.

Out of the former description, of Divine Precepts, simply morall; and Divine Precepts meerely positive; *This* conclusion followeth: *That* the Law of the fourth Commandement concerning the religious observation of the seventh Day was not simply morall: *because* it wanted all the inseparable Characters of such Precepts, and on the contrary, it was onely positive, and temporary.

An Objection against the former Argument.

Although it be granted, that the Law of the fourth Commandement concerning the particular day specified therein, was positive: *yet* the observation thereof may be perpetuall, for the reasons following. 1. The Law of the Sabbath was imposed upon *Adam* and upon all his posterity, *Gen.*2.2. 2. The whole Law of the Tenne Commandements obligeth the *Gentiles* as well as the *Iewes*. For Christ himselfe, and after him, the

holy Apostles ratified and confirmed every jot and title thereof.

Therefore the same may be perpetuall, although it be admitted, that at the first institution it was positive. *For* the will of God the Lawgiver, may make Commandements to be of perpetuall obligation, whatsoever their inward quality is.

Answ. 1. The former reply, destroyeth the Tenent both of Saturday and Sunday *Sabbatarians*, who affirme, that the Precept of the Sabbath, is of the Law of Nature.

2 If it be a Precept meerely positive, it can oblige those people onely, upon whom it was imposed, and during such time onely as the Lawgiver hath appointed.

3 All arguments used, either by Saturday, or Sunday Sabbatarians, to argue that the positive Law of the Sabbath, ought to be observed under the Gospell are of no force, as will appeare by the particular examination and solution of them.

An objection out of Geneſis 2. *verſ.* 2,3.

T. B. *At the Creation,* God *ſanctified the ſeventh day, and made it an Holy-day.* And *whereas other dayes were holy, onely by deſtination,* This *was ſuch, both by Deſtination, and alſo by Conſecration:* For *it pleaſed* God *to ſanctifie this Day, at the very Creation of the World,* Making *Himſelfe our Samplar and preſident in it, and beginning it in his owne Perſon.* And *this Sabbath of the Creation was not onely exemplary, but alſo obligatory.* For *if the ground whereon* Moſes *ſtood, became holy ground, becauſe of* Gods *preſence there,* What *ſhall hinder it, but that in like ſort, the day wherein* God *Himſelfe reſted, ſhould forthwith become an Holy-day?*

D. D. Againſt *Heather.* pig. 54. *The Morality of the Sabbath is proved, from the time it was firſt inſtituted and celebrated, and that in Man's innocency, before any* Moſaicall *Ceremony was in uſe,* Gen. 2. 3.

G. W. *d Sab pag.* 24. Moſes *before the Law, ſheweth it to be kept by God himſelfe,* Geneſ. 2. 2. Id. pag. 28. *If this reſt were a ſigne and figure of our reſt from ſinne, it muſt be ſo un o* Adam *alſo: for the Law was given unto him.*

D. B. *Of the* Sabbath, *pag.* 61. It is in expreſſe words ſaid in *Geneſis,* that *God bleſſed* the ſeventh day, and ſanctified it.

E. E. Vpon the Commandements, *pag* 90.

I. D. Vpon the Commandements, *pag.* 125. Adam *had by the Law of Nature, to keepe a ſolemne time to the* Lord, *and by Divine inſtitution, to keepe the ſeventh Day.* And *the* Gentiles *alwayes were and to the end of the world ſhall ſtand bound to keepe the Sabbath, by vertue of firſt inſtitution*

ſtitution, given to Adam, *and to all mankinde.*

Ioh. Sprint. *d. Sab. pag.* 12. *The ſanctification of the ſeventh day, conformeth us to the Image of* Adam's *holineſſe in his integrity.*

R. B. againſt *Brierw.* pag. 198. *If the Sabbath be inſtituted in* Paradiſe, *and this be exemplary to Men, how can it be leſſe than obligatory, though it be not delivered in a forme of words, expreſly obligatory?*

R. C. Of the *Chriſtian* Sabbath, *pag.* 83. *Maintaineth, that* Abraham, Iacob, *and the reſt of the Patriarchs, who lived before the Law, kept the Sabbath,* &c.

Anſwer to the former Argument out of Geneſis 2. 2.

Three things are delivered in the Text of *Geneſis,* Chap. 2. verſ. 2,3.

1 GOD Almighty, on the ſeventh day of the Weeke of Creation, *had finiſhed the worke, which He had made.*

2 *On* the ſame ſeventh day, *Hee reſted from all his worke, which he had made.*

3 He *bleſſed the ſeventh day, and ſanctified it, becauſe that in it, He reſted from all His worke, which He had made or created.*

But this Scripture expreſſeth not the manner how the LORD ſanctified this day, whether by imparting any ſpeciall vertue to it, above other dayes: *Or* by dedicating the ſame to any religious ſervice, to be performed by *Adam,* in the ſtate of innocency: *Or* whether by

by an inward decree onely, Hee deſtined that day, to religious offices, in future time.

Eminent Doctors, both Ancient and moderne, are of contrary opinions, concerning this queſtion.

Venerable *Beda* [a], and before him, *Iuſtin Martyr, Tertullian, Irenæus*, &c. and many other Doctors, both Pontificians, and of the reformed Church maintaine, that *God* ſanctified the ſeventh day, *Gen.* 2. by His decree and deſtination onely, and not by any preſent impoſition.

And the arguments upon which this opinion is grounded, are very weightie.

1 *There* is no other meanes for us to underſtand, what the will and act of *God* was, *Gen.* 2. but only divine revelation: and the holy Scripture, neither makes mention, of any Commandement of *God*, given to *Adam*, concerning his reſting upon the Sabbath-day; neither yet makes any hiſtoricall narration, of *Adam*'s, or of any other the Patriarkes obſervation of the Sabbath-day. *Now* in caſes of this qualitie, *Athanaſius* his rule is: *Quia tacitum eſt de ea re, in Scripturis ſanctis, certum eſt, non priùs eveniſſe*: *Becauſe the holy Scripture is altogether ſilent in this matter, we may be aſſured there was no ſuch thing done* [b].

a Beda, *& poſt eum alij.* Sanctificavit Deus Sabbatũ, non actu & reipſa, ſed decreto & deſtinatione ſua, q.d. Quia quievit Deus die ſeptimo: hinc illum diem ordinavit ſibi ſacrum, ut indiceretur feſtus colendus à Iudæis. Abulenſ. *in Geneſ.* 2. Pererius, Bonfrerius, Lorinus, Paul. Burgenſ. *Addit ad Gen.* 2. Vatablus *Annot. in Gen.* 2. ויקדש benedixit, & ſanctificavit diem ſeptimum, hoc eſt, ſanctum, ſolennem, & venerabilem haberi voluit. *Cœpit* autem ſanctus & ſolennis haberi', data lege, nõ antea. Muſculus, *loc. com. in* 4. *Præcept.* Galatin. *d. Arc. cath. ver. lib.* 11. *ca.* 10. Author. *lib. Victor. c. Iud. p.* 2. *cap.* 15. Greg. Val. Azorius Fagundes.

b Hieron. *in Mat. cap.* 23. Quod de Scripturis authoritatem non habet, eadem facilitate reijcitur, qua probatur. *Iren. li.* 3. *c.* 12. Oſtenſiones quæ ſunt in Scripturis non poſſunt oſtendi, niſi ex ipſis Scripturis. *Orig. in Ex. Hom.* 13. Hoc divinare magis eſt quàm explicare, ubi quod dicitur, non de Scripturarum authoritate munitur. *Ambroſ. ep.* 64. *Quod nuſquam legerim non aſtruo, nec verum arbitror.*

2 *It* is repugnant to the common ſentence of the Doctors of the Church, that GOD Almightie, impoſed upon *Adam* in the ſtate of innocencie, any other poſitive precepts, but one only of abſtinence from the fruit of the tree of Knowledge: *And* from this circumſtance, they aggravate *Adam*'s offence; *Namely*, that he being charged with one only negative precept of obedience, which was ſo eaſie to be obſerved, became notwithſtanding a tranſgreſſour[c].

c *Chryſoſt. in Gen. Hom. 14. & Hom. 16. Bern. de Circumcif. Ser. 2. Aug. de Civ. Dei, li. 14. cap. 12.* Mandatum hoc de uno cibi genere non edendo, ubi aliorum copia, tam leve præceptū ad obſervandum, tam breve ad in memoria retinendum, *&c.*

3 *The* Law of the fourth Commandement, was not agreeable to the ſtate of innocencie. *For* in that happie ſtate there was no toileſome labour, for man or beaſt: *The earth required not the worke of laborious hands, for freely by* God's *bleſſing and command it brought forth fruit, ſo that man needed not bee weary in working* [d]. *Sweat* of face entered into the world after the fall, *Gen.* 3. 19. *And* before the fall, mans labour was matter of delight and pleaſure: *Beſides*, being a free-man, hee might intermit labour at any time, when himſelfe pleaſed. *Neither* yet was there any neceſſitie of having one ſet day in every weeke, for performing religious offices: *For* as *Tertullian* [e] obſerveth, *Vivebat homo in Paradiſo, fruens Deo, de proximo amicus:* Man lived in Paradiſe, in a fruition of GOD, and as a familiar friend. *Quamdiu in Conditoris ſui obedientia perſtitit, in ſuaviſſimo contemplationis Divinæ lecto requievit: Nullam in animo poterat ſentire eſuriem,*

d *Theoph. Antioch. ad Autolych. lib 2.* Nec terra poſtulabat laborioſas hominū manus, nam ſua ſponte ex præcepto Dei proferebat fructus, ne homo operando laſſaretur.

e *Tertul. de Patient. cap. 5.*

&

& omnem quæ ex carne naſcitur ignorabat paſſionem[f]. *So long as he perſiſted in the obedience of his Maker, he enjoyed continuall reſt, in the ſweet bed of divine cõtemplation. He could feele no ſpirituall hunger, and he was ignorant of all fleſhly and carnall paſſion.* Laſtly, all *God's* creatures were as living books, to preach to man, the Majeſty, and bountie of the Creator. *The* Law therefore of the fourth Commandement requiring ceſſation from toileſome labour, for man himſelfe, *for beaſt, for Oxe and Aſſe*[g], for man-ſervant, and maid-ſervant, and for the ſtranger within the gates; could not be in force, or of any uſe in the ſtate of innocency: *Becauſe* in Paradiſe there were no ſervants, or bond-men [h], no perſons or other creatures needing a weekly Sabbath, or day of reſt from toileſome labour: neither was there any neceſſity of having a ſet day, for ſpirituall contemplation.

f Gregor. *M. in 7. Pſal. Pœnitential. proœm. in Pſal. 3.*

g Anaſtaſ. *Sinait. Anag. cont. in Hexam. lib. 7.* Neque camelos, & aſinos, & mulos, juſſit Sabbatum agere.

h Auguſt. *de Civ. Dei, lib. 19. ca. 15.* Conditio ſervitutis jure intelligitur impoſita peccatori: nullus natura in qua prius Deus hominem condidit, ſervus eſt hominis aut peccati.

Fourthly, The moſt Ancient Primitive Fathers affirme, that none of the Patriarchs, living before *Moſes*, obſerved the Sabbath-day.

Iuſtin. Martyr[i]. *In the dayes of* Enoch, *people obſerved not Circumciſion, or the Sabbath.*

Before Abraham *there was no uſe of Circumciſion, nor before Moſes, of keeping holy the Sabbath.*

Before Moſes, *none of the Righteous obſerved the Sabbath: neither received they any Commandement to obſerve it.*

i *c. Tryph.* Neq; Circumciſionem, neq; Sabbatum obſervabant *Enochi* temporibus. Ante *Abraham* non fuit uſus Circumciſionis, neque ante *Moſen* celebrationis Sabbati. *Ad* ipſum uſque *Moſen*, nullus omninò juſtorũ ſervavit Sabbatum, *& ne præceptum* quidẽ ſervandi accepit.

Tertullian [k], Enoch, Noah, Melchisedech, Abel, *&c. observed not the old Sabbath.*

Melchisedech *God's High Priest, was elected to the office of Priesthood, being uncircumcised, and without Sabbatizing, or keeping holy the Sabbath:* And *from hence it appeareth that the observation of the Sabbath-day was temporary.*

Iren. [l]. Abraham *beleeved* God, *and it was imputed to him for righteousnesse, before hee was circumcised, and without observation of the Sabb.*

This Father in the same place treating of Circumcision, and the Sabbath, saith as followeth: *Sed & reliqua omnis multitudo eorum, qui ante* Abraham *fuerunt justi, & eorum Patriarcharum qui ante* Mosen *fuerunt, sine his quæ prædicta sunt, & sine lege* Mosis *justificabantur.* Likewise *the whole multitude of just men, which were before* Abraham, *and all the multitude of Patriarchs before* Moses, *were justified without these things, of which wee spake before (Circumcision, and the Sabbath) and without* Mose's *Law.*

Eusebius [m]. Melchisedech *the servant of the most High* God, *&c. was neither circumcised in his body, neither was hee taught at all what the Sabbath was:* And *in like manner blessed* Iob.

There *was no Circumcision of the body, nor observation of the Sabbath, among them (Patriarks) like as there is none among us.*

Damascen [n]. *Before* Mose's *Law, and Scrip-*

k Tertul. *c. Iudæos, cap. 2 & 4 & 6.* Neq; Sabbatizantem Deus *Adam* instituit, &c. consequenter soboles ejus *Abel* &c. *Noah* nō Sabbatizantem de diluvio liberavit. *Enoch* justissimū &nō circūcisū, nec Sabbatizantē, de hoc mūdo transtulit: *Melchisedech* summi Dei Sacerdos non Sabbatizans ad Sacerdotiū Dei allectus est.

l Iren. *lib. 4 ca. 30.* Ipse *Abraham* sine circumcisione, & sine observatione Sabbati, credidit Deo, & reputatum est ei ad justitiam.

m Euseb. *Demonstrat. Evang. lib. 1. ca. 6. Melchisedech* servus Dei altissimi &c. qui neque corpore erat circumcisus, neq; quid Sabbatum esset ullo modo edoctus, &c. beatus Iob, &c. *Id. Hist. Eccles. lib. 1. cap. 4.* Neque certè ulla corporis circūcisio fuit illis (Patriarchis) neq; Sabbatorū observatio, quia neq; nobis, &c.

n Damasc. *de Fid. Orth. lib. 4. cap. 24.* Quando non erat lex, neque Scriptura divinitùs inspirata, neq; Sabbatum Deo sacrabatur. At quando Scriptura divinitùs inspirata per *Mosen* data est, sacratum est Deo Sabbatum, ut circa Scripturæ meditationem in eo exercitarentur, &c.

ture

ture given by Divine inſpiration, the Sabbath was not conſecrated unto God. *But when the Scripture, divinely inſpired, was given by* Moſes, *the Sabbath was made ſacred to* God, *and that people might be exerciſed in Meditation of Scripture.*

Now *from the Premiſſes*, our Reader may well obſerve, that it is a queſtion Problematicall and dubious, whether the obſervation of the Sabbath was impoſed upon *Adam*, and his poſteritie in Paradiſe? For there are no commanding or imperative words, nor any ſentence declaring, or ſignifying a Precept, in the Text of *Geneſis* the ſecond: *And* many learned Authors, ancient and moderne, both Pontificians, and men of note and qualitie in the reformed Churches, are of diverſe opinions touching this queſtion.

Alexander de Hales [o], a famous and Ancient Schoole-man, ſaith: *Etſi ante legem eſſet inſpirata obſervantia Sabbati ſecundum rationem honeſti, hoc eſt dignè fieri; non tamen ſecundum rationem præcepti, hoc eſt debitè fieri: ſed hoc modo proponitur in lege.* Although it was inſpired before *Moſe's* Law, that the obſervance of the Sabbath was agreeable to honeſtie, and was worthy to be done: yet it was not delivered by way of precept, or as a thing to be done of dutie: but it was thus propounded in the Law.

o *Al. Hal. part.* 3. *quæſt.* 32. *membr.* 3. *art.* 1.

Franciſcus de Petigian. [p], a *Scotiſt*, ſaith, that the more common opinion of Divines is, that the obſervation of the Sabbath was not commanded before *Moſe's* time.

p Fra. Petig. *Commentar. Scholaſt. in* 2. *cap. Gen. p.* 265.

Many Divines alſo of our profeſſion affirme the ſame: *Muſculus* in his Common places [q]: *Gomarus* in two ſeverall Treatiſes [r], written of that argument. *The* Profeſſours of *Leiden* [ſ], make it doubtfull, whether the Patriarkes before the Law obſerved the Sabbath or not: and that it may be, the inſtitution of it began, *Exod.* 16. 5. and not before.

q Muſculus *in* 4. *mandat.*
r Gomar. *inveſtig. orig. Sabb.* Id. *Defenſ. ſentent. Sabb.*
ſ Synopſis. *purior. Theol. Diſp.* 21. a. 14.

Being therefore a matter doubtfull and uncertaine, whether the Sabbath of the fourth Commandement had his beginning in the ſecond of *Geneſis*: It is repugnant both to the rule of good reaſon, and of ſound Divinity, to ground the neceſſary and perpetuall obſervation of this day, upon ſuch a dubious and controverted principle.

Laſtly, if it could be clearely and effectually proved, that the Law of the ſeventh day Sabbath was given to *Adam* in Paradiſe, before his fall, or out of Paradiſe, after his fall: *And* likewiſe, if it were certaine, that the holy Patriarkes, *Abel*, *Enoch*, *Noe*, *Abraham*, &c. obſerved the ſame: *This* affordeth not ſufficient demonſtration, that the Law of the fourth Commandement concerning the ſeventh day Sabbath, is ſimply and perpetually Morall, or a precept, or a neceſſary concluſion of the Law of Nature. *For* ſuppoſing Divine inſtitution in Paradiſe, or out of Paradiſe, and likewiſe a continued obſervation by the Patriarkes: *This* can reach no higher, than to make it a Divine poſitive Law, neceſſary to be obeyed, during the

the time GOD Himselfe appointed.

In *Paradise* there was a positive Law, concerning the Tree of Knowledge: Therefore, the imposition of positive Lawes, was not repugnant to the state of man in Paradise.

After the fall of man, the holy Patriarkes received positive precepts, concerning abstinence from the bloud of beasts: concerning the difference of cleane and uncleane beasts: Concerning sacrifices, &c. *For* the *Patriarkes* observed not these ordinances by chance-medly, neither did they forge or invent them by their owne imagination, or by their owne naturall and humane wisdome: But they being *Holy Prophets*, (*Epist. Iud. v.* 14. *Gen.* 9.25, 26. *Gen.* 20.7. *&* 27.27. *&* 49. *per totum*) they received the Law of Sacrifices, and other positive Lawes by Revelation, by Oracle, and by Divine Inspiration.

If therefore it could be proved, that the Patriarkes living before the Law observed the Sabbath: they observed the same, onely as a Divine positive Law, to wit, in such wise as they kept the law of abstinence from bloud, and the law of burnt sacrifices [t]. Reade before pag. 34. where I have made cleare demonstration, that the Law of the old Sabbath was a positive law.

[t] *Zanch. in 4. Præcept. cap. 19.* Quod aiunt patres ante legem sanctificasse diem septimum, quanquam hoc non facilè & apertè demonstrari potest ex sacris literis: ego tamen non contradixerim. *Sed* quod inferunt esse igitur naturale, ita ut etiam ad nos pertineat, tam facilè sequitur ac si dicas: *patres* ante legem offerebant animalia: item Circumcidebantur, ergo utrunque est naturale, & à nobis præstari debet.

T. B. If the ground whereon *Moſes* ſtood, became holy ground, becauſe of GOD's preſence there: what ſhall hinder it, but that in like ſort the Day wherin GOD Himſelfe reſted, ſhould forthwith become an Holy-day?

Anſw. The ground whereon *Moſes* ſtood, *Exodus* 3. 5. was at that preſent time an holy place, becauſe of the Divine apparition of the Angell, who repreſented the perſon of GOD himſelfe:[a] And becauſe the holy Angell declared, that the ſame ſhould bee ſo eſteemed. *But* this holineſſe, was onely temporary, and continued no longer, than untill the viſion and Oracle of that preſent time was ended: *and* then afterwards[b] at the giving of the Law, it was ſanctified againe, *Exod.* 19. 23.

In like manner, the ſeventh Day of every Weeke was holy in the time of the Law, and for the whole time it pleaſed GOD to have it ſo: *but* it is impoſſible to prove, by the former compariſon, that the ſeventh Day muſt be a perpetuall Holy-day, unleſſe it be firſt proved that the Law of the Old Sabbath is eternall. *For* if it be onely a precept poſitive, then it can oblige no other people than thoſe to whom it was revealed, nor for any longer time, than the Lawgiver hath appointed.

a Aug. *in Exod. q.* 3. Clamavit ad eum Dominus de Rubo: Dominus in Angelo, an Dominus Angelus, ille qui dictus eſt, magni concilii Angelus, & intelligitur Chriſtus.

b Abulenſ. *in Ex. q.* 3. Terra in ſe ſancta non eſt, ſed ſancta dicitur, quia Deus ibi apparuit, & legem ibi poſtea dedit.

T. B.

T. B. *His grand Objection out of* Exod. 20. Deut. 5. *&c.*

The Precept of the Sabbath, was delivered in Mount *Sinai,* with the other nine Commandements. It was uttered and pronounced by GOD's owne and immediate voice, with the same Majesty, terrour, and all circumstances of the other nine: to wit, with thundering, lightning, sound of the Trumpet, fire, and smoake, earthquake, *Exod.* 19. 16. 18. and in the Common audience of all the people.

The same was written and engraven in stone, in the first Table, with the finger of GOD.

By the Commandement of GOD, it was afterwards placed within the Arke of the Covenant, aswell as the other nine.

The generall Preface or Proeme of the

Ioh. *Sprint.* d. Sab. *pag.* 13. *Whatsoever Law was written with the finger of* GOD, *and that in stone: and that two severall times immediately delivered by God as no other lawes judiciall or Ceremoniall were: and even put into the* Arke *of* GOD *with the other nine Commandements (these circumstances implying their permanency even under the Gospell, and the deniall of any power but* GOD's *to blot them out) is as perpetuall as other lawes so written and reserved.* But *so was the* 4th *Commandement written and reserved.*

tenne Commandements, was prefixed, and had the same reference to this precept, which it had to all the rest.

Therefore, if the other nine Commandements for these reasons, are simply and eternally morall, the 4th Commandement concerning the Sabbath, must likewise be so.

Answ. If this argument have any weight, it concludeth for the Saturday Sabbath; *and* not for the Sunday, or Lord's Day. It maketh some noise in a popular auditory, but being examined, it hath no more strength, than a broken reed. *For* the antecedent or leading part, namely, that God himselfe immediately uttered the Tenne Commandements, is dubious, and controverted, *and* the inference likewise is not necessary.

1 *The* antecedent is dubious for this reason: many texts of holy Scripture, and many profound Doctors affirme; *That* the Lord himselfe did not utter and pronounce the ten Commandements with his owne voice, but by the ministeriall voice of his Angell.

Acts 7. 38. *This is he that was in the congregation in the wildernesse with the Angell, which spake to him in Mount* Sinai, *and with our Fathers.*

Acts 7.53. *Which have received the Law, by the*

the Ordinance of Angels, and have not kept it.

Gal. 3.19. *Wherefore then serveth the Law? it was added because of transgressions, till the seed should come, to whom the Promise was made, and it was ordained by Angels in the hand of a Mediator.*

Heb 2.2. *If the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, &c.*

Iohn 5.37. *The Father Himselfe which sent me, hath borne witnesse of me: you have neither heard his voice at any time, nor seene his shape.*

Now whereas in many places of the Law it is said; that *God* himselfe uttered the words of the Decalogue with his owne voice, *Exod.* 20.19. *Deut.* 5.22. *This* proveth not, that *God* Almighty pronounced them immediately, for we finde in holy Scripture, that when holy Angels, or Prophets, were the immediate persons which uttered and delivered the vocall and externall sound of words, the Lord himselfe is reported to have spoken unto men. [a] *Gen.*18.2.13. *Exod.*3.2.6,7.

Saint *Augustine* [b] is resolute, that Almighty *GOD* Himselfe, in the Time of the Old Testament, did not speake to the *Iewes* and *Israelites*, with his owne immediate voice, but onely by his Angels, and by his Prophets.

And when the Heretike objected, *Cur ergo scriptum est, dixit Deus, et non dixit Angelus?* his answer was, *Quia cum verba judicis præco pronunciat*

a Aquinas 1.2 q. 98. art.3. *Apostolus. Heb.*2. Probat eminentiam novæ legis ad veterem, quia in novo Testamento locutus est Deus nobis in filio suo, in vetere autem Testamento, est sermo factus per Angelos. *Rabbi Moses.* מורה נבוכים *p.*1. *ca.* 27. Nihil novi est in libris Prophetarum, ut narrentur verba illa, quæ Angelus nomine Dei loquitur, ac si Deus ipse proferret.

b Augustt. *c. Adamant. manic. c.* 9. *d. Trin. l.*2. *c.*13. *& li.*3. *ca.*11. *In Exod. quæst.* 3. *& q.* 144. *In Ioan. tr.*3.

ciat, non ſcribitur in geſtis, ille præco dixit, ſed ille judex qui imperavit ut diceret. Wherefore then was it written, GOD ſpake, and not rather an Angell ſpake? becauſe, when in the place of judicature, the Cryer pronounceth the decree, and ſentence of the Iudge, it is not recorded in the Acts or Court Rolles, the Cryer delivered this ſentence and decree, but the Iudge who commanded the Cryer to proclaime it.

And againe in the ſame paſſage: *Sicut verbum Dei eſt in Propheta, & rectè dicitur, dixit Dominus, quia verbum Dei quod eſt Chriſtus, in Propheta loquitur veritatem; ſic & in Angelo ipſe loquitur, quando veritatem Angelus annunciat: Et rectè dicitur, Deus dixit, & Deus apparuit, cum illud dicatur ex perſona inhabitantis Dei, illud ex perſona ſervientis creaturæ.* Even as by reaſon the word of God is in the Prophet, it is truly ſaid, the Lord ſpeaketh, becauſe the Word of GOD CHRIST, ſpeaketh verity in the Prophet: and likewiſe when an Angell annunciates truth, it is rightly ſaid, the Lord ſpeaketh, or the Lord appeareth: becauſe the one of theſe is ſpoken in reſpect of the Divine Perſon, who inhabited in the Angell: and the other is ſpoken, in reſpect of the perſon of the Creature, who for the preſent was *God's* Miniſter and Embaſſadour. To the ſame purpoſe ſpeake S. *Hierome,* [a] *Dionyſius Areopagita* [b],

a Hierom. *in Gal.* 3. Quod ait Apoſtolus, lex per Angelos data eſt, hoc vult intelligi, quod in omni vetere Teſtamento, ubi Angelus primum viſus refertur, & poſt ea quaſi Deus loquens inducitur, mediator loquebatur, qui dicit, ego ſum Deus *Abraham*, &c.

b Dionyſ. *Areop. Hierarch. c.* 4. Angelicũ nomen meruerunt, quia primum à Deo illuminãtur & per ipſos nobis noſtræ revelationes tranſmittuntur. Sic igitur lex, ut Divinus ſermo teſtatur, per Angelos nobis data eſt. *S. Maximus Scholia in hunc locum.* Primam legem per Angelos datam eſſe ſanctus Stephanus teſtatur.

Gregory

Gregory the Great [c], *in Moralium præfat. cap.* 1.

But if it ſhall be granted that *God* Himſelfe, *Immediatione virtutis, & immediatione ſuppoſiti*, not onely by his ſuggeſtion, but alſo immediately in his owne perſon, uttered and proclaimed all the words of the Decalogue, and conſequently all the words of the fourth Commandement: This will not confirme that Precept to have beene ſimply morall. *For* what ſufficient reaſon can be rendred, why *God* himſelfe may not deliver a poſitive Precept by his immediate voice, as well as a Precept ſimply morall? *God* Almighty ſpake to *Abraham nine ſeverall times* in the Booke of *Geneſis*. He ſpake likewiſe frequently to *Moſes*: and to *Iob*, and to his three friends, *Iob* 38.1. & 42.7. and to *Elias*, 1 *Kings* 19.9.12. and to *David*, 1 *Sam.* 23.12. & 30.8.10.

At the delivery of the Levitical and Iudiciall Lawes, the Lord Himſelfe ſpake to *Moſes* [d], פנים לפנים *face to face*, *as a man uſeth to ſpeake to his friend*, Exod. 33.11. and פה לפה *mouth to mouth*. *Num.* 12.8. *Deut.* 5.31. *Stand thou here with me, and I will tell thee all the Commandements, and the Ordinances and the Lawes which thou ſhalt teach them*, Exod. 20.21,22.

But this immediate and perſonall ſpeaking of *God* Almighty to *Abraham*, *Iob*, *Moſes*, *&c.* made not all his precepts, and dictates, delivered in this manner, ſimply and eternally mo-

c Angelus qui Moſi apparuiſſe deſcribitur, modo Angelus, modo Dominus memoratur. Angelus videlicet propter hoc quod exterius loquendo ſerviebat: Dominus autem dicitur, quia interius præſidens, loquendi efficaciam miniſtrabat. Cum ergo loquens ab interiori regitur, & per obſequium Angelus, & per inſpirationē Dominus nominatur. *Id. mor. li.* 28. *c.* 2. Duobus modis divina locutio diſtinguitur; aut per ſemetipſum Dominus loquitur, aut per Angelicam creaturam ejus ad nos verba formantur. Sed cùm per ſemetipſum loquitur, ſola nobis vis internæ inſpirationis aperitur, & de verbo ejus, ſine verbis & ſyllabis cor docetur d Tert. *d. jejunio. ca.* 6. Vidit oculis (*Moſes*) Dei gloriam, & audivit auribus Dei vocem. Amb. *l.* 1. *Ep.* 3. *Moſes* ille quo nemo præſentius Deum vidit, neq; ſurrexit amplius in Iſrael Propheta qui Deū facie ad faciem ſicut *Moſes* videret: ille qui 40. diebus cum Deo jugiter, & noctibus fuit, cum legem acciperet in Monte, &c.

rall: for some of them were personall, *Genesis* 17.1. and many of them were ceremoniall, and judiciall.

2 If the Lord's immediate or vocall pronouncing the Law of the fourth Commandement, proveth it not to be simply and perpetually morall: *then* the writing and ingraving thereof, with the finger of *God* in a Table of stone: *and* the placing of it in the Arke of the Covenant, *are* not sufficient to prove it to bee such.

For these were onely circumstantiall accidents, which made no alteration of the internall, and naturall forme or quality of the materiall object of this Commandement: and *Aarons* rod, and the Pot of *Manna*, were placed in the Arke of Testimony [a], aswell as the Law of the fourth Commandement, *Heb.9.4.* The Booke of *Deuteronomy* also, not being totally morall, was placed in the side of the *Arke of the Covenant*, Deut. 31.26.

a Aug. *in Exod. q.* 105. In Arca jussa sunt poni, Lex, & Manna, & Virga *Aaron*. Origen *in Iosh. hom.* 1. Arcam Testam. Domini, in qua Lex, & divinæ literæ servantur.

H.B. (Dialog. manuscript.) writing the ten Commandements in stone, was a note of their perpetuity, *Iob* 19. 24. *O that my words were now written, O that they were written even in a Booke, and graven with an Iron Pen in Lead, or in stone for ever!* *Ans.*

Anſ. Writing the tenne Commandements in ſtone, was a figure and repreſent of hardneſſe of heart in the Iſraelites [a], 2 *Cor.* 3. 14. *Ezec.* 11. 19. & 36. 26. *and* not of the perpetuall obligation of the fourth Commandement. For *Ioſhua, wrote upon ſtones a rehearſall of the Law of* Moſes, *in the preſence of the children of* Iſrael, *Ioſh.* 8. 32. But a great part of *Moſes* his Law, was poſitive and legally ceremoniall.

a Aug. *d. Cat. rud. c.* 20. Accepit ille populus legem digito Dei ſcriptam in tabulis lapideis, ad ſignificandam duritiam cordis illorum, quod legem non erant impleturi.

3 The proeme *of the Decalogue* confirmeth not the naturall and perpetuall morality of the fourth Commandement. *For* beſides, that this Proeme had ſpeciall relation to the Children of *Iſrael* [b], whom God delivered out of Ægyptian bondage, and was uſed as a ſpecial motive, to that ſtiffe-necked Nation, to perſwade them to obedience: *Wee* reade in *Deut.* the ſame motive uſed by *Moſes*, to perſwade the *Iſraelites* to obſerve the whole Law, both morall, and ceremoniall, and judiciall, *Deut.* 6. 20. *When thy ſon ſhall ask thee in time to come*, what *meane theſe Teſtimonies and Ordinances, and Lawes, which the Lord our God hath commanded you:* 21. *Then thou ſhalt ſay unto thy ſonne, we were* Pharaoh's *bondmen in* Ægypt, *but the* Lord *brought us out of* Ægypt, *with a mighty hand.* 22. *And the Lord ſhewed ſignes and wonders, great and evill, upon* Ægypt, *and upon* Pharaoh, *&c.* 24. *Therefore the Lord hath commanus to doe all theſe Ordinances, &c.*

b G. W. *of the Sab. pag.* 32. *In the firſt Command.* I am the Lord thy *God* wch brought thee out of the Land of Ægypt: *this had oncly reference to the* Iewes: *but wee may rather ſay, which brought us out of the bondage of ſin, or out of the bondage of Popery.*

T. B.

T. B. *At a private Conference argued in manner following.*

It is found in Scripture that GOD himſelfe wrote ſome Lawes, and *Moſes* wrote other. But *Moſes* wrote ſuch Lawes as were temporary, and therefore aboliſhed under the Goſpell. And GOD Himſelfe wrote not in Tables of ſtone any temporary Law, but every one of the Lawes written by Him were eternall.

Now the Law of the Sabbath, was one of GOD's Lawes written in the very heart of the Decalogue, with his finger.

Therefore this Law of the Sabbath was ſimply and eternally morall.

Anſw.

Answ. GOD's writing of some Lawes, and *Moses's* writing of other Lawes, made not a formall difference betwixt all the Lawes which were written according to this divers manner. *For* many Lawes written by *Moses* in the Decalogue, were properly and perpetually morall. *Deut.* 15.7,8. *If any of thy brethren with thee bee poore, &c. Thou shalt open thy hand unto him, and shalt lend him sufficient for his need.* Leviticus 19.17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne.* Deut. 10.19. *Love ye the stranger, &c.* Lev. 19.14. *Thou shalt not put a stumbling-block before the blinde.*

2 Concerning *God's* own writing of Lawes, there can no sufficient reason bee rendred: wherefore a temporary Precept may not as well be written with his finger, as delivered by his internall inspiration.

3 *God's* writing, was his forming and creating, by his power, the externall characters, letters, &c. of the ten Commandements. But it appeareth by the example of *Ionas's* Gourd, *Chap.* 4.6. and by many other instances, that all things immediately formed, and created by *God*, are not eternall.

4 If *God's* immediate speaking and writing argueth precepts thus spoken and written, to be perpetually morall: *Then* his not writing of Precepts, argueth them to bee temporary. *For* proper signes and affections conclude both

affirmatively, and also negatively. *For* example: *Micaiah* the sonne of *Imlah*, was a true Prophet, because he was inspired by *God*. But *Zidkiah the sonne of Chenaanah*, was not a true Prophet, because he was not inspired by *God*, 1 *Kings* 22. *Aaron and his Sons were Priests of the Lord*, because they were called and anointed according to the law and commandement of GOD: but *Korah, Dathan, &c.* were not the *Lord's* Priests, for they received no such calling and unction.

In like manner, if the LORD's immediate speaking, uttering, and writing, doth conclude by a necessary inference, that all Precepts uttered and written in this manner, are simply and perpetually morall: *Then* on the contrary, all Precepts wanting this, are meerely temporary. *But* the falsity hereof is evident, by many instances: namely, *Be not drunken with wine, wherein is excesse:* Let *not the Sun goe downe upon your wrath.* Be *not forgetfull to lodge strangers.* Forgive *one another your trespasses.* Let *no corrupt communication proceed out of your mouths, but that which is good, to the use of edifying.* Mat. 10. 16. *Be ye wise as Serpents, and simple as Doves.* Ib. 12. 36. *Of every idle word that men speake, they shall give an account, at the Day of Iudgement.*

Now although these, and many other such like Commandements, were not immediately pronounced, by *God* Almighty, nor written with his finger in Tables of stone; *They* are notwithstanding simply and eternally morall. *And* from

hence

hence it is evident, that the *Lord's* immediate writing, *&c.* is not an inſeparable property, of Precepts purely and perpteually morall: *But* notwithſtanding this, they may be poſitive and temporary.

T. B. *His Objection out of* Matth. Chap. 5. verſ. 17, *&c.*

Matth. 5. 17. Thinke not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy them, but to fulfill them.

18 *For* verily I ſay unto you, till heaven and earth paſſe, one jot or title ſhall in no wiſe paſſe from the Law, till all be fulfilled.

19. *Whoſoever* therefore ſhall breake one of theſe leaſt Commandements, and teach men ſo, he ſhall be called the leaſt in the Kingdome of GOD: *But* whoſoever ſhal obſerve and teach them, the ſame ſhall be called great in the kingdome of GOD.

By *the Law here,* CHRIST *underſtandeth the Morall Law: for the ſame is it He*

expoundeth, in the verſes of the Chapter following: And *ſure I am, the Sabbath-day is not leſſe, than one of the jots and titles of the Law*, pag.118.

I cannot deviſe what ſhould be more plaine & pregnant, for the maintenance of this ordinance of GOD's Morall Sabbath, than this Text, *pag.*451.

CHRIST *in this Text ratifieth the whole Decalogue, and every jot and title thereof, and He teacheth that the ſame ſhall continue for ever, or untill the World bee deſtroyed.*

The fourth Commandement therefore, and every branch thereof, being one of the Precepts of the Decalogue, is totally and eternally Morall.

Joh. Sprint. d. Sab. pag.13. *The fourth Commandement of ſanctifying one day in ſeven, is not ceremoniall, but morall and perpetuall, which Chriſt deſtroyed not, Matth.* 5.17.

R. C. *Of the Sabbath, pag.*63. *In* this Scripture, three things are conſiderable: Firſt, what is meant by theſe Commandements; *And* Interpreters deliver, they are the ten Commandements: *Secondly*,

G. W. d. Sab. p.18. *Whereas ſome ſay, ſo much of the morall Law ſhall ſtand as Chriſt hath re-eſtabliſhed in the Goſpel, therein they grant that the Sabbath ſhall remaine. For Chriſt hath eſtabliſhed the whole Law; yea, and hath warranted every jot and title of it, to be as durable as the Heavens. And therefore unleſſe we can turne Heaven & earth upſide downe, let us beware to take one jot or title from the law of God.*

by

by the leaſt Commandement, is meant any one of the ten, which ſhold be ſlighted or diſeſteemed. *Thirdly*, this ſpeech was not confined to our SAVIOUR's naturall life only, but it is to be extended to all ſucceeding ages, and future times.

Anſw. *to the grand Objection out of* Matth. 5.17, &c.

The ſubject of our *Saviour's* Doctrine, *Mat.* 5.17, 18. is not the Decalogue onely, but the whole Law of GOD contained in the *Pentateuch*, and alſo the whole doctrine and the predictions of the holy Prophets, who lived before *Chriſt*.

1 *The* words of the Text are, *I am not come to deſtroy the Law and the Prophets. But* the Law and the Prophets are of larger extent, and containe more than the Decalogue, Matth. 11.13. *All the Prophets and the Law propheſied untill Iohn.* Luke 24. 44. *All things muſt bee fulfilled which were written in the Law of Moſes, and in the Prophets*, Luke 16. 16. *The Law and the Prophets endured untill Iohn.* 17. Now *it is more eaſie that heaven and earth ſhould paſſe away, than one title of the Law ſhould faile.*

Secondly, The whole Law and Doctrine which our *Saviour* came to fulfill, and not to deſtroy, is the ſubject of His ſpeech, *Mat.*5.17.

But our *Saviour* came to fulfill the whole Law of the *Pentateuch*, and all things propheſied, and foretold by the Prophets. *And* although he diſannulled the old poſitive law, in reſpect of obſervation, in the time of the Goſpell: *Yet* he eſtabliſhed and confirmed the lawfull uſe thereof in the Chriſtian Church: and the obedience of all ſuch ſpirituall and Evangelicall duties, as were ſignified and prefigured by the Rites, and Ceremonies of that Law [a]. 1 *Cor.*5.8. *Rom.*2.29.

a Auguſt. *c. Fauſt. Manic. li.* 18. *c.*6. Sive Circumciſio, ſive Sabbatum, *&c.* figuræ noſtræ & Prophetiæ erant, quas Chriſtus non ſolvere, ſed adimplere venit, cum ea quæ hiis prænunciabantur implevit. *Idem. Serm. Dom. in Mont. lib.* 1. *cap.*8. Quod ait, jota unũ aut apex unus, non tranſibit à lege, nihil aliud poteſt intelligi, niſi vehemens expreſſio perfectionis, quæ per literas ſingulas demonſtrata eſt: inter quas literas jota minor eſt cæteris, quia uno ductu fit: apex autem eſt etiam ipſius, aliqua in ſumma particula. Quibus verbis oſtendit, in lege ad effectum minima quæque perduci. *d. util. Cred. cap.* 3. Evacuatur in Chriſto, non vetus Teſtamentum, ſed velamen ejus. Amb. *Epiſt.* 76. Plena menſura in Evangelio eſt: ſemi-plena in lege, cujus plenitudo eſt novum Teſtamentum. Siquidem ipſe Dominus ait: non veni legem ſolvere ſed implere.

Thirdly, All the Commandements ſpecified by CHRIST, *Matth.*5. were not delivered by GOD Himſelfe in Mount *Sina*, *Exod.*20. *For* verſe 39. it is thus written: I ſay *unto you, reſiſt not evill: but whoſoever ſhall ſmite thee on thy right cheeke, turne to him the other alſo: And if any man will ſue thee at the Law, and take away thy coat, let him have thy cloake alſo: And whoſoever will compell thee to goe a mile, goe with him twaine. Give to him that asketh, and from him that would borrow of thee, turne not away.* Love *your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt you, and perſecute you.*

Fourthl

Fourthly, The verbe καταλύσω, Matth. 5. 17. *I am not come to destroy the Law*, &c. signifieth in holy Scripture, to annihilate, to demolish or pull downe, and to make frustrate.

Mat. 24. 2. *There shall not one stone be left upon another, which shall not be demolished*, ὃς οὐ μὴ καταλυθήσεται.

Esdr. 5. 12. *The King of Babylon destroyed, demolished this house*, κατέλυσε.

Acts 5. 38. *If this counsell or this worke be of men*, καταλυθήσεται, *it will be frustrate, and come to nothing*: But if it be of GOD, *you cannot* καταλῦσαι αὐτὸν, *destroy it, or bring it to nothing. Now* this being the signification of the word καταλῦσαι, to destroy, it is inconsequent to argue, *That* becauſe our *Saviour* came not to destroy the Law and the Prophets, or any jot or title thereof, by annihilation, or making them frustrate, or of no use in the Christian Church: *Therefore* He maintained the Morall obedience, and observation of every part and precept thereof [a]. *For* after He had fulfilled the whole Law, and Prophets by his owne personall obedience: *And* performed likewise all things, which were foretold and written of him, in the Law and the Prophets [b]: *He* freed and delivered the Christian Church, from the externall observation and obedience of all such legall precepts, as were not simply, and formally Morall: *Nevertheless*, Hee maintained the

a *Suar. d. leg. li. 9. cap. 11.* Non solvere, non est abrogare, sed non transgredi. *Tollere* legem post impletū tempus, pro quo fuit lata, non est transgressio, nec injuria legis, cum sit voluntas legislatoris, imo illud ipsum est implere legem.

b *August. c. Faust. Manich. li. 19. c. 8.* Quod in Prophetis Sive apertè, sive per figuras vel locutionum vel actionum promittebatur, ab illo impletum est, qui non venit solvere legem, sed implere.

honour

honour of the old Law [c]: and of the Doctrine contained therein: also, He inspired his Apostles to teach his Church the true sense and understanding, and to declare the right end, and use of that Law: and he maintained the reading and expounding of the Law and the Prophets: *And by* his Divine providence, he preserved the Scriptures of the old Testament, and every jot and title thereof from being lost or destroyed, by tyranny of Persecutors, fraud of Hereticks, or by negligence of prophane persons.

Lastly, Our Sabbatizers must first of all make remonstrance, *That* the fourth Commandement of the Decalogue is simply and formally Morall: *Before* they presume to affirme, that the same is a part, jot, or title of that eternall Law which CHRIST commandeth to be observed in the Christian Church, to the worlds end, *Matth.*5.19.

[c] *Theoph. in Mat.* 5. 17. Quoniam ipse novas leges introducturus erat, ne putaretur quòd Deo adversarius esset, dixit, quod non destruat legem, sed implevit, πῶς δὲ ἐπλήρωσε? quia perfecit omnia quæ prædixerunt Prophetæ: & omnia mandata legis implevit, quia peccatum non fecit, οὐδὲ ἀνεπλήρωσεν. Quæcunq; enim illa adumbrāvit, hic perfectè depinxit: sicut pictor non corrumpit lineamenta prima, sed magis illustrat & implet.

Mary Evans 1916

Eglwd 13

T.B.

T. B. *His Argument from the example, or practise of* Christ *and the Apostles.*

T. B. *Our Saviour* Himselfe during His abode in this world, constantly observed the Sabbath day, to wit, the seventh day of every weeke, the old Sabbath day. So likewise the holy Apostles both before, and after the Resurrection of CHRIST, observed the very same day: *Act.*13.14,44. *& Chap.*16.13. *& Chap.* 18.4. *And* they did this constantly, *Act.* 17.2. *Paul,* as his custome was, κατὰ τὸ εἰωθὸς, went in unto them three Sabbath-daies, and disputed with them by the Scriptures.

D. B. *Of the Sabbath. pag.*23,24. *Our* Saviour CHRIST and all His Apostles established the Sabbath by their practise. *For* they upon the Sabbath ordinarily enter into the Synagogue of the *Iewes*; and preach unto the people, doing such things on those dayes as appertaine to the sanctifying them according to the

Iohn Sprint *d. Sab. pag.*21. *As the Apostles Constitutions, which are called Commandemẽts of the Lord, Act.*15. 28. *must needs tye the Conscience: So their very practise and example in matter religious, morall, ministeriall, directly tending to God's publike worship, and solemne Service, doth tye the Conscience.*

Commandement. And this they did, not once or twice, but continually and ordinarily, shewing the ordinary continuance of the Sabbath, and the sanctifying it.

Answ. The Reader may observe by this latter passage of *D. B.* out of what armory *T. B.* borrowed his weapons to fight against the Church, for the setting up of the seventh day Sabbath. *For* if the practice of *Christ* himselfe whiles he was under the Law, and of the Apostles before our Saviour's Passion, and for some space of time after his Resurrection, shall be a perpetuall morall rule, obliging all succeeding Ages to the observation of the Sabbath of the fourth *Commandement.* Then it cannot bee denyed, but that the Christian Church stands bound, to keepe holy the same Sabbath which *Christ* observed.

But passing by this grosse Paradox, my answer is:

1 *That* our Saviour in his owne Person, during the time of his Humiliation, duely observed the Sabbath of the fourth Commandement, and all other legall rites and observances, because *he was under the Law, Gal.4.4. He was circumcised, Luke 2. 21. He went up to the Passeover, and to other legall Festivals, Mat.26. 17. John 2.23. & Chap. 5. 1. & Chap.7. 37. He sent the Lepers to the Priest, to offer for their cleansing,*

sing, as Moses *had commanded, Luke* 5. 14. and therfore *D.B.* might from our *Saviour's* example, aswell have concluded for the observation of all legall festivals, and the whole Law of *Moses*, as for the seventh day Sabbath of the fourth *Commandement.*

Besides it is observed by the Fathers, [a] and it appeareth by many speeches and actions of Christ, that he esteemed not the Law of the Sabbath, to be an eternall Law: *or* of the same quality with the other precepts of the Decalogue: *For* it is simply and universally unlawfull, to transgresse, or to commit any thing repugnant to the three first precepts, or to the six latter, Namely, to worship any other *Gods*, or to use *God's* Name irreverently, or to set up Idols, or to commit adultery, or to beare false-witnesse, *&c.*

But on the contrary, our Saviour's Doctrine, and his practise teacheth, that it was in many cases, and upon sundry occasions lawfull to performe servile and secular workes, and to do things repugnant to the letter of the Law of the 4th *Command. Iohn* 5. 9, 10. *Mat.* 12. 1, 2, 3. 5. *Marke* 2. 23. *Iohn* 7. 27. And from hence the Fathers inferre this observation: That *Christ* by his words concerning the Sabbath, and by many of his actions upon that day, *did signifie and foretell the cessation and expiration of the Sabbaticall Law, in the time of grace.* [b]

a Chrys. *in Matth. Hom.* 40. Sabbatū sæpè solutum fuerat, imò verò & in circumcisione & in aliis compluribus semper solvitur, & in Hiericho hoc esse factum licet conspicere. *Matth.* 12. 7. If ye had knowne, what this meaneth, I wil have mercy and not sacrifice, yee would not have condemned the guiltlesse. *Here Christ* likeneth the observation of the Sabbath to the offering of Sacrifices: he blameth the Phatisees, becaus when God would have mercy before sacrifice, they preferred keeping the Sabb. being of like qualitie with sacrifice, before mercie.

b Epiphan. *Hæres.* 30. Apostoli ex ejus convictu disciplinaque, abrogatā esse Sabbati legem haud ignorabant. Tertul. *c. Marc. l.* 4. *c.* 12. Per Iesum (Nave, qui typus Christi) tunc quoque concussum est Sabbatum.

Concerning the Apostles *observing the* Sabbath.

The holy *Apostles* after the Resurrection and Ascension of CHRIST, preached the Gospell in Synagogues upon the Sabbath dayes: not to signifie the perpetuall morality of the seventh day Sabbath; but to the end that they complying with *Iewes* and *Proselytes*, in this observance might obtaine familiar accesse, and gain opportunity to instruct them in the Christian *Faith*, and by little and little, to teach them the cessation of the Old Law. *Neither* did they deale thus in the matter of the *Sabbath* onely, *but* for a time they condescended unto them, in the use of some other legall observances. [c] *For* Saint *Paul* himselfe, who was most

c Clem. Alexand: *Strom. l 7. c. 5.* Ecce *Timotheũ* præclarus circumcidit Apostolus, cũ vociferaretur & scriberet, circũcisionem manu factam nihil prodesse, sed ne repentè & acervatim à lege avellens, ad eam quæ est ex fide circumcisionem cordis, reluctantes eos qui audiebant Iudæos abrumperet, se Iudæis accõmodans factus est Iudæus, ut omnes lucrifaceret.

Chryf. *ser. de virg.* Expectavit dum fides priùs hæreret in animis, veritus ne si citiùs quàm rei tempus aut maturitas venisset, ad zizaniæ fibras evellendas accessisset, salutaris disciplinæ semina, unà cum radicibus extirparet. Tert. *d. præscript. ca.* 24. Adeo pro temporibus, & causis & personis, quædam reprehendebant, in quæ & ipsi æquè pro temporibus, & personis, & causis committebant. Quemadmodum si & *petrus* reprehenderet *paulum*, quod prohibens Circumcisionem, circumcidit ipse *Timotheum*. Chryf. *serm.* 63. Cur in Pentecost. *Act. Apost. pag.* 946. Atque ut intelligas eos idcirco tempora observare, non ut se observationis necessitati subijciant, sed quod imbecillioribus sese accommodare conentur, audi quid dicat *Paulus*: Dies observatis & Menses, &c. *Iam verò* si videamus eum qui Dies & Menses, &c. observare vetat, hæc observare quid quæso dicemus? Num eum sibi repugnare, &c. Absit: sed cum, quod vellet eorum tollere imbecillitatem, à quibus tempora observabantur, illis sese per observationem istam attemperare. *Ita* quoque faciunt Medici, porrectos ægris cibos priùs degustant, quamvis ipsi minimè cibis indigeant, sed illorum studeant infirmitati mederi. *Ita* quoque *Paulus* egit, cum observatione temporum nihil egeret, tempora observavit, ut eos qui observabant, illa observandi imbecillitate liberaret. *Hieron.* in Gal. 5.

adverse

adverse to legall ceremonies, saith in manner following : *Vnto the Iewes I became as a Iew, that I might winne the Iewes : to them that are under the Law, as though I were under the Law, that I may winne them that are under the Law,* 1 Cor. 9. 20.

Saint *Augustine* renders another reason, for which the Apostles observed some *legall rites*, and *ceremonies* for a time. Namely, to signifie the difference betwixt *legall rites*, and Heathenish superstition, God Himselfe being the Author of the one, and *Satan* of the other : *And* he addeth : that because God Himselfe was the Author of all the *legall Ordinances*, the holy *Apostles* were willing to yeeld unto them an *honourable Funerall*, after the time that their obligation was fully expired in Christ. [a]

[a] Aug. *Epist.* 19. Cur mihi non licet dicere Apostolum *Paulum*, & alios rectæ fidei Christianos, tunc illa vetera sacramenta paululum observando commendare debuisse, ne putarentur illæ Propheticæ significationis observationes à piissimis patribus custoditæ, tanquam sacrilegia diabolica à posteris detestandæ ? Iam enim cum venisset dies, quæ prius illis observationibus prænunciata, post mortem & resurrectionem Domini revelata est, vitam amiserunt : veruntamen sicut defuncta corpora, necessariorum officiis, deducenda quodammodo erant ad sepulturam : non autem deserenda continuo, vel inimicorum obtrectationibus, tanquam Caninis morsibus projicienda.

T. B. *His Objection from the practise of the Primitive Church, for sundry Ages after* Christ.

The more pure Primitive Churches, so long as they retained their best or spotlesse purity, observed the Sabbath-day, *pag.* 79. & 488.

It was in use in the Primitive Churches after Christ, for three or foure hundred yeares : Namely, so long as the Church retained her best purity : and untill corruption and Popery came in.

This Day was observed at the Councell of *Laodicea* : and this Councell was the first, that did cast an aspersion of Iudaisme upon the keeping of that Day, *pag.* 483. *This* Councell made a schisme and rent, from the most ancient and purest Churches which lived before them : *and* the religious observance of the old Sabbath, hath now lyen buried 1200. yeares, ever since that wicked and schismaticall Decree, of the Councell of *Laodicea, pag.* 611. *Answ.*

Answ. It is formerly declared, in the first part of my answer, that *T. B.* his position concerning the seventh day Sabbath, is repugnant to the unanimous sentence of all the Primitive Fathers. And it is impossible to demonstrate, that any Ancient Churches or Fathers, favoured the same.

Some Primitive Churches, which had *Iewes* and *Proselytes* in their Christian assemblies, made the Saturday of every weeke an Holy-day, upon the same reasons the holy Apostles had formerly done: [a] But these Churches did in like manner observe the Lord's-day, for a weekely festivall: and as I shall afterwards prove, they preferred the Lord's-day, and esteemed it more honourable then the *Sabbath:* neither did they observe, either of these dayes, after the Law or rule of the fourth Commandement. *For* they ceased not from all worldly labour and negotiation, by the space of the whole day: but when religious offices appointed by the Church were finished, Christian people had liberty, to worke and to labour in their callings.

Ignatius [b] *ad Magnes. Let not us Christians observe the Sabbath after the Iewish manner, by rejoycing in idlenesse: because the divine Oracles say: Hee that will not labour, let him not eate: and thou shalt eate thy bread in the sweate of thy face.*

a Aubaspina. *Observat. in optat. & Concil. Carthag. l. 1 ca. 13.* Ipsorum Apostolorum temporibus, Sabbatum uti festa, colebatur. Existimo autē eam veram & germanam fuisse causam, quod cum primum inter fratres & Iudæos, disseminari Evangelium cepisset, nollent aut certe non auderent, ceremonias omnes Iudaicas rescindere. Eam igitur quæ ad Sabbatum pertinebat, quæque magnos motus, si sublata fuisset, excitatura fuisset, ne eos à Christianis sacris averterent, retinuerunt.

b *Ignat.* Ne Sabbatisemus more Iudaico, velut otio gaudentes; qui enim non laborat, non edat: & in sudore vultus tui vescēris pane tuo, habent Divina Oracula.

Saint

S. Ambroſe[c] *Epiſt.*72. *Now under the Goſpell, we obſerve, that this day, (to wit the Sabbath day) is deputed and made free, to carry burthens, and to exerciſe worldly buſineſſe.*

S. Athanaſius. [d] *tr. d. ſemente. It is permitted unto us, and to all people elſe, to worke and labour on the Sabbath day, by reaſon that all we are in theſe dayes a royall Prieſthood.*

2 The *Sabbath* was not made a weekely feſtivall, univerſally, or in all primitive Churches, but onely in ſome of them: for at *Rome*, *Alexandria*, and throughout *Africa*, it was a working-day. [e]

Iuſtin Martyr, was an inhabitant and Profeſſor in the Church of *Rome*: [f] and at *Rome* the Lords-day was obſerved for religious Aſſemblies: and likewiſe at *Alexandria*: and in *Africa*: and in theſe Churches the *Sabbath-day* was a faſting-day: and therefore it could be no Holy-day, becauſe of the precept of the *Primitive Church* [g], which prohibited that any feſtivall day, ſhould bee an ordinary faſting day.

c *Amb.* Nunc diem ipſum & oneribus ferendis, & negotiis obeundis, ſine pœna animadvertimus deputari.
d *Athan.* Nobis & univerſis ſimul permittitur, in Sabbato laborare, quum nos omnes ſimus Regale Sacerdotiũ Greg. *m. Regiſt. li.* 11. *Epiſt.* 3.
e Innocent. 1. *Ep.* 1. *c.* 4. Aug. *Epiſt.* 86 Hier *Epiſt.* 28. *ad* Lucin. Caſſian. *collat.* 3. *c.* 10. Latinorum Eccleſia nunquam Sabbatum coluit.
f Euſeb. *Hiſt. eccl. li.* 4. *c.* 11. Hieron. *in catal. in Iuſtino. Photius in Biblio* g Ignat. *Epiſt. ad Philip. Canon Apoſt.* 65. Tertul. *d. Coron. mil. c.* 3. Epiphan. *Expoſ. fid. Cath. num.* 22. Ambroſ. *Epiſt.* 83.

Mary Evans 1810 aged 13

Concerning

Concerning the Councell of Laodicea.

1 *T. B.* Affirmeth that this Councell was held in the yeare of our *Lord*, 364. *but* both he, and the Authors which he followeth, are deceived in this matter of Chronologie: *For* this Councell was held before the first *Nicene*, and in the dayes of Pope *Silvester* the first: as the Authors cited in the margine have proved. [b]

2 This Synode, as it is very ancient, so likewise it hath alwayes beene reputed Orthodoxall, *and* sundry good Decrees and Canons are found therein: *and* by name, one Canon touching the Canonicall Bookes of the Old Testament [c]: *and* another which condemneth the invocation and religious adoration of Angels. [d]

3 The Fathers of this Synod, were not schismaticall, or novellists in the matter of the *Sabbath*: for they maintaine no other Doctrine concerning this question, then *Iustin Martyr*, *Tertullian*, *Origen*, *&c.* have in substance delivered concerning the same. And *Iustin Martyr*, [e] who lived 150. yeeres before this *Synod*, reporteth, that a question was made in his time, *Whether a Christian which observed the Sabbath, might bee admitted to the holy mysteries or not?* Therefore the Fathers of the Councell of *Laodicea*, were not the first Authors, who condemned the religious observance of the Old Sabbath.

b Baron. *Annal. Eccl. tom. 4. in Append.* Binius *in notis ad Synod. Laod.* Longus *Conalan. sum. Concil. & in Chronolog.* Falsum est synodum hanc celebratam esse circa annum D. 364. sub Papæ Liberii finalibus annis: nam fuit celebrata medio tempore inter Nec-Cæsarien. sem & Nicenam Synodum, quando Silvester, &c.

c *Concil. Laod. ca. 59.*

d *Ib. ca. 35.* Theod. *in 2. ca. Colos. p. 193.*

e Iust. Mart. *Dialog. c. Tryph. p. 266.*

T. B. *His Objection out of* S. Ignatius. *Pag.* 259. & 488.

Ignatius in his Epistle to the *Magnesians*, exhorteth them to keepe the Sabbath-day: and he calling the Sunday or Lord's-day, the Queene and Princesse of Dayes: signifieth thereby, that hee leaveth an higher roome for the Sabbath-day, and that hee accounted it, the King and Prince of dayes.

Answ. S. Ignatius the Martyr in his Epistle *ad Magnes.* writeth as followeth: μὴ τὸ σαββατίσαι, &c. after the *Sabbath-day*, or instead of the *Sabbath-day*, let every friend of *Christ* φιλόχριστος, *keepe holy day* τὴν κυριακὴν the LORD CHRIST His Day, in memory of CHRIST's Resurrection: *For* the same is Queene, and Lady Princesse of Dayes: *that* Day which the holy Prophet expected and longed for, when hee said in the Title of the Psalme, *In finem pro octava*: the Day wherein spirituall life received beginning, and Death was vanquished by *Christ*.

This *Encomium* which the holy Martyr *Ignatius* hath stamped as an honourable Cha-

racter

racter upon the Lord's Day, declareth what esteeme the Primitive Church entertained of this Day. For *Ignatius* lived at least thirty yeeres in the dayes of S. *Iohn* the Evangelist, and was his Auditor [a], (as shall hereafter further be declared) and he was a faithfull observer of apostolicall constitutions [b].

And whereas *T. B.* imagineth, that *Ignatius* stiling the Lord's Day τῇ Κυριακῇ, the Queene, intended thereby to exalt the *Sabbath Day*, and to make the same the chiefe and King of dayes: *This* conceit proceedeth from partiall ignorance: For the *Rabbins* who doted upon the *Sabbath-day*, stiled the same מלכה the Queene of dayes: and the Poet intending to shew the excessive esteeme which money was in, saith, *Regina Pecunia*; and the Philosopher, *Iustitia Regina omnium virtutum*; and the Orator, *Regina eloquentia*; *Queene money*, *Queene justice*, *Queene eloquence*, *&c.* Therefore the Title of Queene is given by *Ignatius* to the *Lord's-Day*, not by way of derogation and diminution, but to signifie the eminent and transcendent honour of the day.

a Euseb. *Chron. An. Dom.* 71. Antiochiæ secundus Episcopus ordinatur Ignatius. *Ioannes* relegatur in Pathmon. An. Dom. 97. Ioannes moritur, An. 103 Auditores ejus fuerunt, Papias Hieropolitanus Episcopus, & Polycarpus Smyrnæ, & Ignatius Antiochiæ.

b *Idem Eccl. Hist. li. 3. cap. 32.* Hortatur Ignatius ut Apostolorum traditioni mordicùs adhæresceret.

T. B. *His authorities out of* S. Athanasius *examined.*

T. B. *Athanasius* who lived in the yeare 300. doth not onely and barely avouch, that Christians in his time, kept the Sabbath-day: but he doth moreover justifie their keeping of it. For whereas some might object unto him, That the keeping of the Sabbath is Iudaisme; this godly Bishop foreseeing this objection, saith; We assemble together on the Sabbath-day, not as we were infected with Iudaisme: but therefore we assemble on this Day, that we may worship IESUS, the Lord of the Sabbath.

The judgement therefore of this godly Bishop was, that a Christian Church might sanctifie the Sabbath-day, without any taint or tincture of Iudaisme.

Saint *Athanaſius* is orthodoxall every way, both concerning the Sabbath, and the *Lord's* Day. *For* in a ſpeciall Treatiſe, περὶ Σαββάτων καὶ περιτομῆς, *Hee* maintaineth, that the Sabbath-day, and circumciſion are both of them legall obſervances: *And* that neither of them is in force under the Law of grace [a].

During the time and continuance of the firſt Age, the law of the Sabbath and of Circumciſion was in force at *Hieruſalem*: ἐλθόσης δὲ τῆς ἑτέρας γενεᾶς, &c. But when the new Generation came in, after the Reſurrection of CHRIST, the old Sabbath ceaſed to be in force. *Hereupon*, ſince the new Creation ἡμεῖς δὲ Σαββατίζομεν ἡμέραν ὡς ἐπὶ τῇ πρώτῃ, wee *Chriſtians* obſerve not the day (of the Sabbath) as in former times: but wee expect an eternall Sabbath, wherein the new creature ſhall never end. Wherefore, the LORD commandeth not the new creature to keepe the Sabbath-day: for the LORD's-day in which the new creation began, hath put an end to the Sabbath.

The ſame Father in an Homily, εἰς τὴν πρώτην d. Sement. *delivereth the ſame doctrine touching the Sabbath: his words are:* When wee *Chriſtians* aſſemble, or come to Church upon the Sabbath-day, we doe not thus, becauſe we are any wayes ſicke, or infected with Iudaiſme, (νοσοῦντες ἰουδαϊσμόν) but to honour the LORD IESUS, who is *Lord* of the Sabbath. *In* the old time of the *Iewes*, the Sabbath was highly eſteemed:

[a] Athanaſ. *d. Sabbat. & Circ.* Atque hinc eſt quod Sabbati diem non ut in prima ætate obſervamus: ſed ſperamus futura Sabbata Sabbatorum, in quibus finem non habebit nova creatura.

Sicut prioribus temporibus Sabbati diem ſervari voluit in monumentum finis priorum: *Ita* Dominicum diem veneramur, ut monumentum exordii ſecundæ reparationis. Non ſeptima dies Sabbatum eſt, ſed remiſſio peccatorum, cum quis requievit à peccatis

But now under the Gospell, μετέθηκεν ὁ κύριος εἰς τὴν κυριακήν: the *Lord* hath changed or translated it into the *Lords*'s day. *For* the old Sabbath appertained to the pedagogie and rudiments of the Law: and therefore when the great Master came and fulfilled all that was prefigured by it, it then ceased, even as a candle is put forth at the rising and appearing of the Sunne [a].

[a] ἐλθόντος τοῦ διδασκάλου κατήργηται ὁ παιδαγωγὸς, καὶ ἡλίου ἀνατείλαντος, ὁ λύχνος ἐσβέσθη.

Now *it appeareth by these testimonies of* Athanasius, *that in his age, the observation of the Sabbath-day, by vertue of the fourth Commandement, was condemned of Iudaisme: and that the* Lord's *day, upon which our blessed* Saviour *arose from the dead, to enlighten all people sitting in darkenesse, was observed weekely for religious and ecclesiasticall offices in the Church.*

T. B. *His Objection out of the Ecclesiasticall History.*

Socrates *Eccl. hist. lib. 6. cap.* 8. Assemblies were wont to be held in Churches upon the Sabbath-day, and upon the LORD's-day.

Ibid. lib. 5. *cap.* 21. At Cæsarea, Cappadocia, and Cyprus, the Bishops and Priests

Priests did ever interpret and expound the Scriptures upon the Sabbath-day, and upon the LORD's-day.

T. B. *Pag.* 488. Although they kept two dayes in a weeke, yet one onely was kept for the Sabbath: The other was kept lightly and partially, as a light Holy-day, or a Lecture-day.

Answer 1. No Author speaketh more fully, concerning the cessation of Iudaicall Sabbaths and Feasts, then *Socrates* [a]. *No Law* (saith he) *made by* Christ, *gave leave to* Christians *to observe any Iudaicall rites.* But *on the contrary, the Apostle plainely prohibiteth the same, whiles he not onely abrogated Circumcision, but exhorted also, that there should be no dissention about Holy-dayes. It was not the intention of the holy* Apostles, *to make Lawes for keeping Holy-dayes; but their studie was, to be authors unto people, of leading a vertuous and holy life.*

2 Even as Christians held Assemblies, upon the *Sabbath-day*, and upon the *Lord's day*, in some Cities and Countries: so likewise in many parts of the world, and in the most eminent Churches, they kept holy the *Friday, and the Sunday.* Euseb *vit. Const. l.* 4. *c.* 18. Epiphan. *to.* 2. *l.* 3. *Expos. Cath. fid. num.* 22. Sozomen. *hist. Eccl. l.* 1. *c.* 8 [b]. Constant. *the Great* made a Law, *that Christians under his dominions, should*

a Socrat. *Hist. Ec. l.* 5. *c.* 22.

b Sozomen. *Hist. Eccl.* 1. *c.* 8. Constantinus legem tulit, ut tum die Dominico, quem Hebræi appellant primum diem Hebdomadæ, vel Sabbati, Græci autem Solis nomine nuncupant, tum die veneris, omnes à judiciis dandis, & aliis negotiis obeundis vacarent, precibusque & obsecrationibus Deum colerent, hanc autem Dominicum veneratus est, utpote in quo Christus resurrexit à mortuis: diem vero Veneris, utpote in quo erat cruci suffixus. *Clem. Rom. Apost. Const. l.* 7. *c.* 24. Sabbatum & dominicum festos dies agitate: quod ille quidem dies recordatio sit fabricationis mundi: hic vero resurrectionis.

should weekely keepe holy, both the Sunday, or Lord's-day, and the Friday: The Sunday, because of Christ His Resurrection, and the Friday, because of His Passion.

3 The *Sabbath-day* was preferred by no orthodoxall Christian Church, or more honoured than the *Lords-day*: but the greatest number of Christians, preferred the *Lord's-day* before the *Sabbath*, in those Regions, where both dayes were observed: *and* they which honoured the *Sabbath* most, say onely, that these two dayes, were *Germani fratres*, like two naturall brethren[b]: For the one was founded upon the old Creation of the world, and the other upon the new.

b Greg. Nyssen. *Orat. d. castig.* Quibus oculis Diem Dominicum intueris, qui Sabbatum dedecoraſti? An hos dies nescis germanos esse τὰς ἀδελφὰς? & si in alterum injurius, sis, in alterum impinges.

T. B. *His Argument for the Seventh-day Sabbath, from the worke of Man's Creation, and Redemption.*

VVe must have such a Sabbath, as the reason of it doth belong to all men, and to every man, none excepted.

And such is the Sabbath-day of the fourth Commandement, to wit, the Saturday Sabbath, which is kept in memory

mory of the Creation. For all and every man, hath a benefit by the Creation, and therfore all, and every man, have reaſon to obſerve the Sabbath, wch God himſelfe ordained to be kept holy, in recognition of that common and generall benefit.

But it is not ſo with the Sunday Sabbath : becauſe Redemption, which is the motive why Chriſtians obſerve the Lord's-day, is nothing at all to ſuch people, as are not elected to ſalvation.

Well then, ſee how theſe things hang together : the thing they muſt prove is, that we Chriſtians, that is, all we Chriſtians, even every one within the pale of the Church, that is baptized, all theſe ought to keepe the Lord's-day for a Sabbath, in memory of the Redemption : when as the one halfe of theſe is not redeemed : and the reaſon to binde all, and every man, thus to keepe remembrance of this Redemption, is becauſe the work of Redemption is greater unto ſome only of theſe men. How abſurd is this, that every man ſhould be bound to keepe a

joyfull memory of that thing which doth belong but to ſome of them onely, as not to one halfe of them.

This is, as if they would undertake to perſwade, not onely *Engliſh-men*, but *Dutch-men*, and *French-men*, to keepe a yearely joyfull remembrance with us, from the invaſion of the *Spaniard*, in 88. wch concerneth not them, &c. *p.*252,&c.

Anſw. The ſumme of the former objection is, *that the ground and reaſon of keeping holy the Sabbath-day, muſt be a generall and univerſall benefit, common to all that profeſſe Chriſt. And therefore, becauſe the benefit of Creation is univerſall, and common to all and every one, and Redemption is peculiar to the elect only: Chriſtians ought to obſerve the ſeventh day in memory of Creation: and not the Lord's day, in memory of Redemption.*

My anſwer to this objection is: 1. That the ground and reaſon of keeping holy a feſtivall day, may be ſuch a benefit, as by the antecedent will of *Chriſt* [a] is common to all men living, though all men by reaſon of their owne demerits, doe not actually receive the fruit of it. *But* the benefit of Redemption, by the antecedent will of *Chriſt*, is common to all men living which profeſſe *Chriſt*: and none are excluded from it, but only they, wch by their own demerit have made themſelves unworthy. [b]

a Knitz. *d. vol. Dei, Diſp.*19.*Sect.* 2. Voluntas antecedens, eſt voluntas primaria, & beneplacitum Dei, ex ipſo Deo, & ejus nativa propenſione exiſtens, nullamq; ſumens occaſionē ex nobis.

b Tertul. *c. Marc. l.*2 *ca.*11. Bonitas Dei prior ſecundum naturam, ſeveritas poſterior ſecundū cauſam. Illa ingenita, hæc accidens: illa propria, hæc accōmodata: illa edita, hæc adhibita. Fulg. *ad Monim. li.*1.*ca.*27. Iniqui ad mortem animæ primam nō ſunt prædeſtinati.

It

It is the expresse Doctrine of the Church of *England*, that *Christ hath redeemed all man-kinde:* and that *upon the Crosse he made a full, perfect, and sufficient Sacrifice, oblation, and satisfaction, for the sinnes of the whole world.* And this Doctrine is confirmed by many sentences and arguments of holy Scripture, and by the testimony of the orthodoxall Fathers.

1 Sentences of Holy Scripture are these which follow: *Heb. 2. 9. He tasted of death for every man.* 1 Tim. 2. 6. *Who gave himselfe a ransome for all men.* 1 Iohn 2. 2. *He is the propitiation not for our sinnes onely, but for the sinnes of the whole world.* 2 Cor. 5. 15. *He died for all.* 2 Pet. 2. 1. *There were false Prophets also among the People, which shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation.*

2 There are delivered in holy Scripture many weighty arguments for this Doctrine.

1. Our blessed Saviour, who is *Yea, and Amen*, *Apoc. 1. 5. Iohn* 18. 37. commanded his *Gospell which is a word of truth*, Eph. 1. 13. *to be universally preached, not onely to all Nations* [a], Matth. 28. 18. *but to every humane creature, Marc. 16.* 15. and the summe of the Gospell is: *Iesus Christ came into the world to save sinners*, 1 Tim. 1. 15. 2. He likewise exhorteth all people to repentance [b], and commandeth them to beleeve

a Prosp. *d. voc. Gent. l. 2. c. 2.* Ad omnes prorsus homines missum est Evangelium crucis Christi. *Ib. ca. 16.* Quæ Redemptio se universo intulit mundo, & omnibus hominibus indifferenter innotuit.

b *Ib. ca.* 13. Principem gentis impiæ, sancti fratris meritis invidentem, cædemq; ejus parricidali corde meditantem, dignatur Dominus paterno mitigare consilio, dicens ad *Cain*, Vt quid tristis factus es? &c. Cùm ergo ad *Cain* talia loqueretur Deus, numquid ambiguum est, voluisse eum, quantum ad illum medendi modum sufficiebat, egisse, ut *Cain* ab illo impietatis furore resipisceret? Sed malicia pertinax, inde facta est inexcusabilior, unde fieri debuit correctior.

his Gospell, and to honour, worship, and obey him, upon this ground, namely, that he is their Saviour and Redeemer. 3. The holy Apostles Creed requireth all people within the pale of the Christian Church, to beleeve in GOD the Father.

But if CHRIST by a previous, and antecedent decree hath excluded the greatest number of Christian people living, from all possibility of reaping benefit by his Passion, and if he hath payed no price at all for them: *then* his Gospell may be preached to infernall *spirits*, with as great sincerity as to the greatest part of man-kinde: *The Devill and his Angels may* with as good reason bee exhorted to beleeve in *Christ*, and to call GOD Father, as Christian people, which have no speciall assurance and testification from God, that *Christ Iesus* payed the price of their Redemption.

3 The Orthodoxall Fathers maintaine universality of Redemption, *by paiment of a price*: and S. *Augustine*[c] with many other Fathers, affirme, even of *Iudas Iscariot*, that hee was not excluded from the price of Redemption made by Christ's bloud, but he might have obtained pardon of his sinne, if hee had repaired to the Mercy-seat of Christ.[d]

Our blessed Saviour, like unto a Royall, and magnificent Prince, having many of his subjects, in thraldome and captivity, under a for-

raine

c Aug. *in psa. 68. p. 2. Iudas* proditor punitus est, & *Christus* crucifixus est: sed nos redemit sanguine suo, & punivit illum de pretio suo. Projecit enim pretiũ argenti, quo ab illo Dominus venditus est, nec agnovit pretium, quo ipse à Domino redemptus erat.

d Ambros. *ep. 3.* *Tantæ* enim pietatis est Dominus Iesus, ut & ipsi (*Iudæ*) donaret veniã, si Christi expectasset misericordiam. Id. *d. pœn. lib. 2. c. 5.* Leo *serm. 1. d. pass.* Quod remedium nec te *Iuda* transiret, si ad eam pœnitentiam confugisses, quæ te revocaret ad Christum, non quæ instigaret ad laqueum. Cyril. *in Io. lib. 11. c. 21.* Quod si Proditor æqualiter aliis Discipulis Salvatoris auxiliũ non habuisset, frustrà hæc dicerentur, &c. *Servasset* hominem, nisi ultrò ille in perditionem insiluisset.

raine enemy, paied a full, perfect, and sufficient ransome, for all and every one of them, [a] and then sending forth his Embassadours, inviteth them to returne out of captivity: *Now* many of these captives despise liberty, and make choice rather to serve the enemy, than to returne to the freedome of their Lord: *also* some of them being redeemed, and released out of bonds, returne againe into bondage. [b]

It cannot be denied, but that all and every one of these were redeemed, by a full and free paiment of a ransome: and that by reason of their owne contempt, or neglect, they receive not the fruit and benefit of redemption.

Now these things being declared, concerning the worke of mans redemption, my answer to *T. B.* his objection, is as followeth.

As the benefit of Redemption, in regard of application, and the *ultimate fruit or effect* thereof, is not common to all mankinde, by reason of their owne infidelity and disobedience: so likewise mans forming, creation, and comming into the world, is a forerunner of his eternall perdition, by reason of his owne wickednesse; and it had *beene good for many people never to have beene borne*: but from hence it is consequent, that there is no more reason for many people to observe a Sabbath, in memory and recognition of Creation, than of redemption; because, neither Creation, nor Redemption, are finally beneficiall to ungodly and disobedient people.

a *Hier. ad Ocean.* Frustra mortuus est Christus, si aliquos vivificare non potest: *Mentitur* Ioannes Baptista & digito Christum & voce ostendens, ecce agnus Dei, *&c.* si sint adhuc in seculo quorū peccata Christus non tulerit.

b Prosp. *ad cap. Gal. sent. 9.* Qui dicit quod pro totius mundi Redemptione salvator non est crucifixus, non ad Sacramenti virtutem, sed ad infideliū respicit partem: cum sanguis Domini nostri Iesu Christi, precium totius mundi sit. A quo pretio extranei sunt, qui aut delectati captivitate redimi noluerunt, aut post redemptionem, ad eandem servitutem sunt reversi. *Id. d. voc. gent. li. 1. c. 20.* viscera misericordiæ dominus, non ad unius tantum populi redemptionē, sed omnium nationum impendit salutem. *Ib. li. 2. c. 16.* non est pro omnibus mortuus Christus? sed prorsus pro omnibus mortuus est Christus.

All the *Israelites* in *Mose's* daies, were redeemed out of *Egypt*: in memory and recognition whereof, they were commanded to observe the weekely *Sabbath*, *Deut.*5.15. But notwithstanding their redemption, many of them through their own infidelity and disobedience, perished in the Wilderneſſe. In like manner all Christians are redeemed by Christ, in manner aforesaid: and all observe the Lord's-day in recognition of this gracious benefit, which according to our Saviours Doctrine proceeded from the generall and impartiall love of God, to all mankinde, *Iohn* 3. 16.

But when the holy Scripture descendeth to the declaration of the proper and effectuall cause of mans failing, of receiving the fruit and benefit of compleate and actuall redemption and salvation, it referres the same to his owne malice, infidelity, disobedience, and irrepentance, *Mat.*23.37.[a]

The *goodneſſe and bounty of the Almighty was not deficient* (saith *Prosper Aquitanicus*[b]) *to that part of mankinde, which abode not in charity, but was corrupted and infected with the venemous gall or poiſon of diabolicall envie.*

a Hier. *in Lam. Ieremi. c.* 3. Nullo modo existimandū est, quod Creator clementissimus causa sit perditionis hominum iniquorum, qui ad eum per pœnitentiam nolunt cōverti.

b Prosp. *d. voc. Gent. l.*2. *c.*13. Bonitas Dei, ne illi quidem parti defuit, quæ in charitate non stetit: & ab initio sui veneno Diabolici livoris intumuit. *lib. ea.*19. Qui exortes gratiæ fuerint, de sua nequitia redarguantur.

T. B.

T. B. *His twenty foure ſpeciall Arguments, in maintenance of his poſition concerning the ſeventh-day Sabbath.*

Argument 1. *pag.* 401.

T. B. Every man fearing GOD muſt maintain and defend, either the ſeventh-day *Sabbath* to bee ſtill in force, or the Lord's-day. Otherwiſe there ſhall be no *Sabbath-day* in the Church: and we muſt live prophanely and impiouſly in the breach of one of GOD's ten Commandements.

But no man that feareth GOD muſt maintaine the Lord's-day *Sabbath*: 1. Becauſe a man cannot defend this day in faith: *And whatſoever is not of faith, is ſin, Rom.* 14. 23. Now a man cannot ſpeake for the Lords's day in faith, becauſe hee hath

hath no word of GOD for the ground of his faith . and ſo it is not faith, but phanſie, ſuperſtition, and preſumption.

Pag. 195. When the old *Sabbath* was ſet up, it was done by an expreſſe Commandement : and can there a new *Sabbath* come into its room without a Commandement ?

Pag. 402. Chriſt hath left no Commandement for us to ſanctifie the Lords day. It is no where ſaid to us in the New Teſtament, remember the Lord's-day to ſanctifie it. Neither can it be proved by any collection or conſequence, from any Text of Scripture, &c.

Pag. 283. When men will doe that in GOD's ſervice, and in obedience to *God*, the which he hath no where commanded them : what is this but a needleſſe religion and ſuperſtition ?

Pag. 619. It is but ſuperſtition and will-worſhip.

Pag. 629. All humane inventions, thruſt into Divine ſervice or worſhip of GOD, are plaine idolatry.

Pag.

Pag. 618. The Lord's-day is a Popiſh tradition, becauſe there being no ground for it in the Scripture, yet for all that the Patrons of it doe urge and preſſe the obſervation of it as a neceſſary thing, as tying mens conſciences upon paine of damnation.

R. B. ag. *Br. pag.* 117. It is a matter of infinite comfort to us, who deſire to do the duties of the day *with faith, and in God's bleſſing and acceptation,* that GOD ſanctified our *Sabbath-day* by the words of the Commandement written with his owne finger.

H. B. *Dial. manuſcr.* It is true, that only *God's* Commandement *bindeth the conſcience*: and unleſſe wee finde the keeping the firſt day of the weeke for *Sabbath*, to be commanded, &c. the divine authority of it will not appeare, &c.

Answer to the precedent Argument.

The first proposition of the precedent argument, is not necessary: for although men fearing *God*, should neither observe the seventh day, nor the first day of the Weeke, for their Sabbath: yet they may be free from prophane and impious transgression of the fourth Commandement: by keeping holy some other day, or some other convenient and sufficient time. For the fourth Commandement, in respect of any one definite and speciall day of every week, was not simply and perpetually morall; but positive and temporary onely, as is formerly proved, *pag.* 34, 35. *&c.*

b Aureol. *in* 3. *d.* 37. *art. unic.* De jure naturæ est, quod aliquo tempore, vel aliqua hora vacandum est ab opere servili, ut vacemus Deo: & hoc patet quia tam sum obligatus, Deo, quam mihi: sed jus naturæ & ratio dictat quod pro aliquo tempore debeo vacare mihi, & procurare salutem meam, & necessarium mihi: ergo & Deo debeo vacare, recognoscendo ejus beneficia.

c Chrys. *in Genes. Hom.* 10. Iam hinc ab initio doctrinam hanc insinuat nobis Deus, erudiens in circulo hebdomadæ, diem unũ integrũ ἡμέραν ἅπασαν, ἀναπαύεσθαι καὶ ἀφορίζειν, τῆς τῶν πνευματικῶν ἐργασίας.

The common and naturall equity of that Commandement is morall: to wit, That *God's people are obliged, to observe a convenient and sufficient time, for publike and solemne divine worship, and for religious and Ecclesiasticall duties* [b]: And abstinence from secular labour and negotiation, and keeping holy one day of every weeke, both for mans temporall and naturall refreshing, and for the spirituall good of his soule, is very agreeable both to naturall, and religious equity, and it is grounded upon the ancient custome and practice of *God's* people in time of the Law [c]: and we Christians having obtained a larger measure of divine grace, and our obligation to serve GOD, and *Christ*, upon his heavenly promises, being greater

greater than in the time of the *Iewes*: if in those former times of greater darkneſſe, the *Lord's* people obſerved a weekely Sabbath-day: *Then* ſurely we ſhould be ingratefull, and negligent of our owne ſalvation, if we yeeld not to *God* a weekely day, or a ſufficient time for his ſervice, as well as the *Iewes* did [d].

Laſtly, our weekly obſervation of the *Lord's* day, in the time of the Goſpell, is not ſuperſtitious, but an holy and godly practiſe. *For* it is warranted by the example of the holy Apoſtles, and thoſe Primitive Churches, which were planted by the Apoſtles: and which received their Eccleſiaſticall precepts and conſtitutions, by Tradition [e] from the Apoſtles.

d Novel. 4. *Leon. cap.* 54. Si qui umbram quandam & figuram obſervabant, tãtopere Sabbati diem venerabantur, *&c.* quomodo qui gratiæ lucem ipſamq; veritatem colunt, hos, eum diẽ qui à Domino dicatus eſt, noſq; ab exitii dedecore liberavit, non venerari par eſt?

e Iſich. *in Levit. lib.* 2. *cap* 9. Nam & nos illorum ſequentes Traditionem, Dominicam diem, divinis conventibus ſequeſtramus. Irenæus *lib.* 3. *cap.* 3. Ordinatione, & ſucceſſione, ea quæ eſt ab Apoſtolis in Eccleſia traditio venit ad nos. *Cap.* 4. Nonnè oportebat ordinem ſequi traditionis, quam tradiderunt iis, quibus committebant eccleſias?

Answ. *to the Assumption of the Argument.*

T. B. A Man cannot maintaine the religious observation of the Lord's day in faith, because he hath no ground of God's Word for his faith, and so it is not faith but fancy: *and* if the observation of the day, is not in faith, it is sinne, *Rom.* 14.23.

Answ. 1. By *Faith, Rom.* 14.23. the Apostle understandeth *the dictate and practicall judgement of the conscience,* concerning the quality of the action, which one is to doe, or to leave undone [a]. *Therefore* this sentence or saying of the Apostle concludeth nothing for the Objector's purpose.

Secondly, *But* if by *Faith,* should be understood, *Christian beliefe and perswasion,* grounded upon the written Word of GOD: my answer is, that the keeping holy of the LORD's day, is grounded upon a Commandement of GOD.

For divine precepts are of two sorts: 1. *Some*

[a] *Chrysostom. Ambrosius, Theodoret, Theophilact. Oecumenius.* Omne quod non est profectum ex fide, id est, ex dictamine conscientiæ, quo credit seu judicat quis, tale quid sibi hic & nunc licere peccatum est. *Neq;* enim agit hic Apostolus de fide *Christiana* naturali, generali &. speculativa: sed de fide morali, particulari, & practica, quæ nihil aliud est quam dictamen conscientiæ, seu judicium rationis, quo judico, mihique persuadeo, me rectè agere, nec Deum offendere.

of

of them, are expreſſe, immediate, and particular, *Epheſ.6.1. Children obey your parents* (naturall) *in the Lord*, 1 *Theſſ.4.3. Abſtaine from fornication*, *Epheſ.* 4. 18. *Bee not drunke with wine wherein is exceſſe.*

Some are generall precepts, which command by a mediate and ſubordinate law, 1 *Pet.* 2.13. *Submit your ſelves to every ordinance of man, for the* Lord's *ſake.* Verſ. 18. *Servants be ſubject to your maſters, with all feare, not onely to the good and gentle, but alſo to the froward,* Hebr. 13.17. *Obey them that have the rule over you,* &c.

Now Parents, Maſters, Princes, and Rulers, command children, and ſervants, and people under their ſubjection, to performe worldly and temporall buſineſſes, as to labour in this thing, or that thing, to travell, to goe to war, to ſaile, to ſow corne in ſuch a field, *&c.* The *Centurion* in the Goſpell, *Mat.* 8.9. *I am a man under authority, having ſouldiers under me: and I ſay to this man, Goe, and he goeth: and to another, Come, and he commeth: and to my ſervant, Doe this, and he doeth it.* Gen.24 2. *Abraham ſaid to his eldeſt ſervant,* &c. *Put thine hand under my thigh, and I will make thee ſweare by the* Lord, &c. *Thou ſhalt goe unto my Countrey, and to my kindred, &c. Iſaac called Iacob, and ſaid unto him, Ariſe, goe to Padan Aram,* &c. *Gen.*28.1,2. King *David* commanded *Ziba, Thou, and thy ſonnes, and thy ſervants, ſhall till the Land, and bring in the fruits,* &c. 2 *Sam.*9.9,10.

In all these examples, and in thousands more, children, servants, subjects, souldiers, &c. performed secular and temporall service and businesse, in obedience to the precepts of such persons, as were their governours, and their obedience unto the Commandements of Men was done in faith, and was pleasing to GOD, and warranted by the generall rule of Divine Law.

In like manner, the *Holy Ghost* delivereth a generall law to *Christian* people: *Heare the Church*[a]. *Be obedient to them that have the rule over you: And* their spirituall Fathers and Rulers, command them, to repaire to such a Church, being a convenient place for *God's* publike service: to observe such a day of the weeke, to wit, the *Lord's* day, which is a convenient day, and time for Divine Service, and Ecclesiastical duties, and a time convenient for cessation from secular businesse. *In these,* and in all other the like cases, the Rulers of the Church command that which is reasonable, and subservient to the honour of *God,* and subservient likewise to the Divine Precept, concerning *Christian* edification[b]: *And* people obeying their Precepts, have warrant so to doe, from the generall rule of GOD's Word: and

a *Cyprian. Ep. 69.* Nec hæc jacto, sed dolens profero, cũ te judicem Dei, & Christi constituas, qui dicit ad Apostolos, ac per hoc, ad omnes præpositos, qui vicaria ordinatione Apostolis succedunt, Qui audit vos, me audit *&c.* inde enim schismata & hæreses obortæ sunt & oriũtur, dum Episcopus qui unus est, & Ecclesiæ præest, superba præsumptione contemnitur, & homo dignatione Dei honoratus, indignus hominibus judicatur. *Idem Epist. 55.* In Deuteronomio loquitur Dominus Deus dicens: Et homo quicunq; fecerit in superbia, ut non exaudiat sacerdotem aut judicem, quicunque fuerit in diebus illis, morietur, *&c.* b Putean. *in primam secundæ quæst. 95. art. 1. Dub. 1.* Fieri potest, ut quis consequatur finem legis Divinæ, media aliqua lege positiva. *Media* enim lege de non sumenda Eucharistia, nisi à jejunis, faciliori modo consequimur fructum Sacramenti, ad cujus receptionem tenemur per divinum præceptum,

their

their obedience (if other things be answerable) is an act guided and commandded by *Christian* faith.

T. B. Pag. 283. When men will do that in God's service, and in obedience to God, the which he hath no where commanded them: What is this but a needlesse religion, and superstition? *Pag.* 619. It is superstition and wil-worship.

Answ. This Objection is borrowed from the *Disciplinarian Masters*[a]: But it is like the rest of their Divinity. *For in* the very time of *Mose's* Law, when *God's* speciall Commandements were most of all required, *Some* festivall dayes were ordained, and duly observed among the *Iewes*, by authority of the Church and State, and the same was not superstitious, for our *Saviour* Himselfe resorted unto them, *Iohn* 10.22. 1 *Mach.* 4.56. *Hest.* 9.17,27.

The holy Patriarkes performed some religious actions by command from *God*, declared unto them by revelation: and some also by the rule of *Christian prudence* without speciall command, *Gen.* 14.20. *Hebr.* 7.2. *Gen.* 28.18,22. *The Rechabites* likewise, *Ierem.* 35.6,14. *In the* new

a Thom. Chartwr. *lib.* 1. *pag.* 26. Saint *Paul* saith: *Whether wee eate or drinke, or whatsoever we doe, wee must doe it to the glory of God. But* no man can glorifie GOD in any thing but in obedience; and there is no obedience but in respect of the commandement & Word of GOD. Therefore it followeth that the Word of GOD directeth a man in all his actions.

new Testament, divers did the like, and are highly commended, *Ioh.* 12.3. *Marke* 14.6. καλὸν ἔργον εἰργάσατο εἰς ἐμέ, *Let her alone, why trouble you her, she hath wrought a good worke on me:* This is the speech of *Christ* Himselfe.

Socondly, *The* religious observation of the LORD's day by the *Christian Church,* can be reduced to no kinde or branch of *Superstition*[b]: *For* it is neither an undue and excessive worship, *in respect of the object,* because it is observed in honour of the true and living GOD, and of *Christ* our *Saviour: Neither* is it such in respect of any *undue forme of worship:* for it is not legall, as burnt sacrifices were: *Neither* is it impious, as when men offered their Sonnes and Daughters in sacrifice, *Iudg.* 11.39. *Lastly,* it is not repugnant, but every way conformable, to such sacred Rules, and Canons, as the *Holy Ghost* had delivered, concerning the ordering the externall circumstances, and externall materialls of Divine worship, which are not expresly set downe in the written Word.

Thirdly, *It is* a wonder to mee, that *T. B.* should call the *Lord's day* an *Idol,* and the observation thereof an idolatrous action: *For* it is not an Idol *ratione termini,* in respect of *Termination,* for the religious observation thereof is referred and subservient to the honour of GOD and CHRIST: *Neither* is it such *ratione modi,* in respect of the manner of observation, for it is kept holy, by the exercise of Evangelicall duties, which are taught the Church,

b Suar. *de Relig. li.* 2. *cap.* 1. Ad legitimum cultum religiosum duo requiruntur: unum est, ut cultus sit legitimus ex parte rei cultæ: Aliud est, ut in modo colendi sit prudens & moderatus. *Vnde* dupliciter potest cultus esse superstitiosus: *Vel* ex parte rei cultæ, si non sit cultus veri Dei sed falsi. *Vel* ex parte modi observandi in cultu veri Dei, *&c.* Lactant. *de Relig. lib.* 4. *ca.* 28. Superstitio est in cultu falsorum Deorum, qui superstitio appellatus est, eo quod homines, relicto antiquo & vero Deo, superstitem suorum Deorum memoriam, colere cœperunt.

Church, by the *Holy Ghoſt* in the New Teſtament. *Laſtly*, Saint *Iohn* the holy *Evangeliſt, and Prophet* of the New Teſtament, ſtileth it κυριακὴν, the *Lord's day* : and the holy Apoſtles themſelves, at ſome times: and the Primitive Churches (planted by the Apoſtles) conſtantly obſerved it : *And* where (I pray you) did ever any man reade, that an *Idol* was ſtiled by the Spirit of *God, the Lord's Idol*, *Or* that the holy Apoſtles, or their godly ſucceſſours, had any communion with Idols? 1 *Cor.* 10.14. 1 *Iohn* 5.21.

Fourthly, *It is* a contumelious and ignorant ſpeech, to terme it a Popiſh Tradition : *For* popiſh Traditions had not their beginning from the Apoſtles, *neither* were they honoured by Apoſtolicall men.

Reformed Churches reject not all Traditions [b], *But ſuch* as are ſpurious, ſuperſtitious, and not conſonant to the prime rule of faith, to wit, the holy Scripture: *Genuine* Traditions agreeable to the rule of faith, ſubſervient to pietie, conſonant with holy Scripture: derived frō the

b Chemnit. *Exam. Concil. Trid. par.* 1. Apoſtoli multa tradiderūt, viva voce, & Apoſtolici ab Apoſtolis ex traditione vivæ vocis multa acceperunt, quæ ſuis diſcipulis rurſus tradiderunt:

Sed, *Irenæus* inquit, omnia illa σύμφωνα τῶν γεγραμμένων : *Et nos* nihil eorum rei jcimus, *Sed omnia* quæ Scripturis conſentanea ſunt, ſuſcipimus & veneramur. Calvin *c. Pigh. de lib. Arb.* Non difficulter poſſet, inter me & *Pighium* convenire, ſi modo Eccleſiæ traditionem, ex certo & perpetuo Sanctorum Orthodoxorum conſenſu, non ex teſtimoniis hinc indè malè excerptis demonſtraret. Beza *ad Repet. Sanct. cap.* 7. Vbi tandem invenies, ullam Eccleſiaſticam Traditionem Dei Verbo accommodatam, & Eccleſiæ utilem, à nobis reprehenſam ? Geſner. *ſup.* 2 *Timoth.* 3.16. *cap.* 7. Si Pontificii ſuas Traditiones eadem via, per teſtificationem antiquiſſimæ & Apoſtolicæ Eccleſiæ, ad noſtra uſque tempora deduxerint, *admittimus eas.* Zanch. *de op. Red. lib* 1. *loco de Tradit.* Hoſiand. *c. Analyſ. Gregor. de Valentia pag.* 126. Meiſner. *Conſult. c. Leſium. pag.* 590. Whitaker. *de ſcript. Perfect. quæſt.* 6. *cap.* 4. Serran. *Concord. pag.* 8.

Apoſtolicall times, by a ſucceſſive current, and which have the uniforme teſtimony of pious antiquity, are received and honoured by us. Now ſuch are theſe which follow: *The hiſtoricall Tradition*, concerning the number, integritie, dignitie, and perfection of the Bookes of Canonicall Scriptures. *The Catholike expoſition* of many ſentences of holy Scripture: *The holy Apoſtles Creed*: The *Baptiſme of Infants*: *The perpetuall virginity* of the bleſſed Virgin *Mary*: *The religious obſervation of the Lord's-day*, and of ſome others Feſtivals, as *Eaſter*, *Pentecoſt*, *&c.* Baptiſing, and adminiſtration of the holy *Euchariſt, in publike aſſemblies and congregations*: *The ſervice of the Church* in a knowne language: *The delivering the holy Communion to the people in both kindes*: The ſuperiority and authority of Biſhops, over Prieſts and Deacons, in juriſdiction, and power of ordination, &c.

5 *T. B.* His branding the inſtitution and obſervation of the Lord's-day, with the black character of will-worſhip, proceedeth alſo from raſh and preſumptuous ignorance.

For will-worſhip, ἐθελοθρησκεία, *Coloſ.* 2. 23. is a religion and ſervice proceeding meerely from the fiction, invention, and phanſie of mans braine, having no foundation in the will of GOD, or in any juſt Law of man.

The ſame hath evermore, either all, or ſome of theſe properties following: 1. *It is vaine and ſuperfluous*, having no profitable uſe. 2. *It*

is

is erroneous, as when the *Pharisees* supposed, that meat being eaten with unwashed hands, defiled the soule. 3. It containes something *repugnant to Gods Divine Law, or Will*, as that children might defraud their parents of necessary reliefe, by offering a gift in the Temple, and saying, it is *Corban* [a], Mat. 15. 2, 5. Marke 7. 11, &c.

Now I wonder, what vaine, superfluous, erroneous, or impious observation, *T. B.* or his adheres, can finde in the institution of the Church, concerning the keeping holy the Lord's-day?

[a] Dicitis, legem de honorandis parentibus abundè implet, & gratiùs obsequium Deo offert, quicunq; dixerit patri etsi egentissimo, vel matri, etsi fame pereunti, *Corban*, id est, donum seu munus à me offerendũ Deo, non mihi solùm, sed tibi proderit ô pater, si non quoad corpus, saltem quoad animam.

An Observation concerning the quality of Ecclesiasticall Precepts and Constitutions.

Thes. 1. Although the Ecclesiasticall precepts, and constitutions of the Rulers in the Church, are not Divine by miraculous and immediate inspiration, in such manner as the Precepts of GOD's written Law: yet when they are composed according to the Rules and Canons of holy Scripture, and are apt and convenient meanes, to the better fulfilling of the *Commandements* of GOD, delivered in holy Scripture; they are by conformity and subordination to the Divine Law, and by Divine

Athanas. *ep. ad Orthod.* Non nupera aut novitia res est, Canonum Ecclesiasticorum institutio, sed à primis usque patribus per manus tradita est, & fundata in Ecclesiis.

approbation, sacred and venerable [a].

For 1. Their immediate authors and composers, are sacred persons, called and authorised by the Holy Ghost, to rule and order the Church of Christ, *Acts* 20. 28. *Luke* 12. 42.

2 The matter of these Precepts, being ordered and framed according to the Apostolicall rules, *Rom.* 14. 19. 1 *Cor.* 14. 26, 40. and according to precedent examples, and presidents of holy Scripture, and the equitie and analogie of former Divine Lawes, 1 *Cor.* 9 9, 13. and maximes and conclusions of naturall reason, rectified by grace, 1 *Cor.* 9. 7, 10. *& ch.* 11. 14, 15. and the end of such precepts being godly edification, order, decency, and reverent administration of sacred and religious things: The precepts and constitutions of the Church (I say) being thus qualified, are sacred and venerable, and their observation is an act of religion, and of obedience, to the generall *Commandement* of *God*. For the Holy Ghost commandeth: *Obey them that have the rule over you, and submit your selves, Heb.* 13. 17. *Heare the Church, Matth.* 18. 17. And if children, servants, and subjects, are bound by Divine Law [b],

[a] Zanch. *d oper. Red d. trad. The. 4.* Si cõsentaneæ sunt hæ leges Verbo Dei, qui illas reijcit, verbum Dei reijcit. Si non pugnant, cõtemnit Ecclesiam Dei, qui illas contemnit, contemptus autem Ecclesiæ quàm sit ingratus, apparet ex *Mat.* 18. 17. Calvin. *com. in* 1. *Cor.* 14. 40. Vnde colligere promptũ est, has posteriores (leges Ecclesiasticas) non esse habendas pro humanis traditionibus, quandoquidẽ fundatæ sunt in generali lege: omnia decenter & ordine fiant. *Ioh. Mar. Verrat.* Ecclesiasticæ constitutiones, non sunt tantũ humanæ leges, sed etiam divinæ: tum quia authoritate divina, à patribus cõstitutæ: tum quia fundamẽtum habẽt in scripturis: tum quia ad divinum honorem, Ecclesiæque decus, divinæq; legis faciliorem impletionem sunt ordinatæ.

[b] P. Arrag. *d. just. & jur. q.* 62. *art.* 3. Dupliciter dici potest, quod aliquis ad culpam obliget. Vno modo ut agens principale: & hac ratione nemo potest ad culpã obligare nisi solus Deus. Alio modo sicut causa secũda, quæ initiatur vi & efficacia primæ causæ: & hoc modo homines suis legibus possũt obligare ad culpam, quatenùs subsunt potestati divinæ. *Molin. d. just. tr.* 2. *disp.* 27. Licet quæ à Regia & aliis legitimis inferioribus potestatibus ritè præcipiuntur, sunt de jure positivo: quod tamen illis, postquàm ita cõstitutæ sunt, pareatur, est de jure divino, mediis rerũ naturalis, à Deo ipso ita constitutum: cùm legitimæ potestates omnes à Deo sint, Deiq; vices in suo ordine teneant: dumq; illis obedimus, earumq; præcepta servamus, Deo patiter in illis paremus, Deiq; præceptũ & voluntatẽ exequimur. natu-

natural and positive, to obey their Parents, worldly Masters, and temporall Princes, in things humane, and secular, when the same are reasonable, honest, and just: and by performance thereof, they serve and obey the Lord Christ, *Colos.* 3. 14. *Ephes.* 6. 1. 1 *Pet.* 2. 15. In like manner, when Christian people submit themselves to conformable observance of the lawfull and religious constitutions of their spirituall Rulers, this conformity and submission of theirs, is pleasing to God.

3 The holy Apostles common Rule to all Christian people is, *Phil.* 4 8. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things pertaine to love, whatsoever things are of good report, these things doe.* But peaceable and conformable observation, of the lawfull constitutions of the *Church*, touching decent and reverent exercising religious offices, is honest, and just, and appertaining to peace, and love.

Therefore the Apostles common rule, given to all Christian people, *Phil.* 4. 8. obligeth every one to a peaceable and conformable observation of the Lawfull precepts and constitutions of the Church, as well as it doth to the obedience and observation of the *Commands* of temporall Lords, Masters, Officers, Governours, Parents, &c.

4 In the Primitive Age, when Christian people excelled *in vertue and piety*, they generally observed the constitutions, and precepts *of the*

Church, which were ordained for decency, order, and good government [a]: and if any frowardly, and contemptuously disobeied the same, they were censured as Malefactors. It was a Law of the Church in *Ignatius* and *Tertullians* dayes, that people should not make the Lord's-day a Fasting-day: and the willfull transgressing this Ecclesiasticall constitution was esteemed a *nefarious* offence. [b]

Betwixt *Easter* and *Whitsuntide*, and upon every Lord's day, the Law and Canon of the Church was: That people at publike prayer, and in time of Divine Offices, should stand upright on their legs, and not sit or kneele. [c]

It was likewise a generall constitution, to adore Christ with bodies and faces turned towards the East. [d]

To receive the holy Eucharist in the forenoon, and when people were fasting: and to receive the same from the Bishops, Priests, or Deacons hands, & not for the people being participants, to take it from off the Altar or *Communion Table* with their own hands [e], Mixing some water with the *wine* of the *holy Communion*. [f]

In the administration of Baptisme, *trina mersio*, thrice dipping or sprinkling in water. [g]

Observation of certaine yeerely Festivals and Holy-dayes, among which were *Easter* and *Whitsuntide*: and likewise annuall, and weekely times of fasting, [h] *and* signing with the signe of the Crosse. [i]

a Basil. *d. spir. sanc. c.* 27. Nec his quisquam contradicit, quisquis sanè vel remiter expertus est, quæ sunt jura Ecclesiastica.

b Tert. *d. cor. mil. c.* 3. Die Dominico jejunium nefas ducimus. Ignatius *ad Philip.* Si quis Dominico die jejunârit, Domini interfector est. *Can. Ap.* 64. *Conc. Constant. in Trullo. cap.* 55. *Conc. Gang.* Amb. *Ep.* 83. Epiph. *to.* 2. *expos. fid. Cath. li.* 3. *n.* 22.

c Tert. *d. Cor. mil. c.* 3. Bas. *d. sp. sanct. c.* 27. Ier. *ad Lucif.* Epiph. *expos. fid. l.* 3 *to.* 2. *n.* 22. Hilar. *præf. in Psal.*

d Iust. Mart. *q. ad orthod.* Ter. *Apol. c.* 16. Clem. Al. *strom* 7. Bas. *d. sp. S. c.* 27. Ier. *in Amos. c.* 6. Dionys. *hierar. c.* 2.

e Tert. *d. cor. mil. c.* 3. Iust. Mart. *Apolog.* 2.

f Iust. Mar. *lb.* Iren. *l.* 4. *c.* 47. Cyp. *Ep.* 63.

g Tert. *d. Cor. mil. c.* 3. Dionys. Basil. Amb. Hieron.

h Epiph. *to.* 2. *l.* 3. *Ex. fid. Cath. n.* 22.

i Tert. *d. cor. mil. c.* 3. Cyp. *Epist.* 56. Aug. *in* Ioan. *tr.* 118. *&. d.* Cat. *Rud. c.* 20.

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In all these, and the like Ecclesiastcall observances, Christian people were very obsequious, to the precepts and constitutions of the Rulers of the Church.

But in our times it is otherwise: for our Disciplinarian Guides, with their arguments, *Ab authoritate Scripturæ negativè:* The holy Scripture hath commanded none of these Rites, and Observations in particular: Therefore they are Popish traditions, will-worship, and superstition: have made our people wilde; and many are so perverse, that they esteeme it an high degree of purity and sanctity, to performe all religious duties overthwhart to the way of the Church. And whereas in times past, it was a generall maxime among Christians, *Non habet Dei Charitatem, qui Ecclesiæ non diligit unitatem* [b]: The love of *God* abideth not in them, which doe not love and observe the unity of the Church. Now, they are reputed most pure and holy, who with greatest boldnesse bequarell and cavill against the authority, government, and lawfull Precepts and Constitutions of the Church. But *Irenæus* [c] said long since, of such: That the LORD will judge those which cause schisme, and who wanting the true love of *God*, upon very slender exceptions and occasions, (to wit, straining at a Gnat, and swallowing a Camell) teare and divide, and as much as in them lieth, kill and destroy the body of Christ.

b Augustin. *c. Don. d. Bapt. l. 3. c. 16.*

c Iren. *l. 4. c. 62.* Iudicabit eos qui schismata operantur, qui sunt inanes, non habentes Dei dilectionem, &c. propter modicas causas glorioſum corpus Christi conscindunt, & quantum in ipsis est, interficiunt, &c liquantes culicem, & deglutientes Camelum, &c.

T. B.

T. B. *Argument* 2.

Either the ſeventh-day Sabbath muſt be aboliſhed, or elſe it muſt continue ſtill in force.

But the ſeventh-day Sabbath is not aboliſhed: For there is not in all the New Teſtament any Commandement, or any prohibition, as a countermand to the 4th Commandement, where it is expreſly written, Thou ſhalt not ſanctifie the ſeventh-day Sabbath: Neither is there any Text of Scripture out of which it can be neceſſarily proved. Therefore the ſeventh-day Sabbath is ſtill in force.

Anſw. 1. By the terme *aboliſhing*, the Objector underſtandeth *abrogation* of the Law, by a totall mutation and deſition [a]: or an expreſſe and formall revocation of the Law, by *Gods* countermand.

But abrogation is not the onely meanes to make a Law ceaſe: for a Law may ceaſe to be in

[a] Lege. 120. *ff. d. verb. ſignif.* Derogatur legi, cum pars detrahitur: abrogatur lex, cum prorſus tollitur. *Molſetius.* promptuar. juris *tr.* 9. *c.* 14

in force, without an expresse revocation of the Lawgiver, and that many waies [b]: of wh[ch] these following belong to our purpose: 1. If a Law be enacted, to continue for a certaine time [c], when that time is elapsed, the law ceaseth without any further abrogation, *Exod.* 12.22. 2. If a Law bee imposed upon a certaine State and community of people, whiles such a forme of gubernation lasteth: if that forme of government be changed, the positive Law ceaseth unlesse it be revived under the new forme.

The major proposition therfore of the Argument is denied: for the Law of the seventh-day *Sabbath*, was onely a temporary Law: and it was to continue in force of obligation, untill the comming of the *Messiah*, and during the *Legall Covenant*, and no longer: and therefore being not revived under the Gospell, it continues not in force [d], although it were not abrogated or abolished, by any negative sentence, of God the Lawgiver.

The judiciall Lawes of the Old Testament, to wit, *That a Theefe stealing a Sheepe, shall restore foure fold, &c.* Exo. 22. 1. *That a man shall not gleane his Vineyard*, Lev. 19. 10. *nor goe backe againe, to fetch a sheafe of corne, which hee had forgotten, at the cutting downe of his harvest*, Deut. 24. 19. and, *one shall not deliver unto his Master the servant which is escaped from his Master.* Deut. 23. 15. These and such other like judiciall Lawes, are not repealed, by an ex-

ὥσπερ ἐστὶ ἀυτὸς ὁ κύριος, ἡ ἀνάπαυσις ἡμῶν καὶ ὁ σαββατισμός.

b Scholast. *in* 1.2. Cessat aliquando tota lex, & non abrogatur. Mærat. *d. leg disp.* 7. *tr.* 13. Nec dubium esse debet, quin possit tota lex aliter desinere quam per abrogationem.

c *Ibid.* Simul ac certum & definitū tempus effluxerit pro quo data fuit: lex sponte quodammodo sua, ac ex seipsa desinit. Quando tempus expirat pro quo lex erat constituta, ipsa se tollit, nec solvitur sed impletur.

d Salas *d. leg.* Revocata est implicite & virtute per substitutionem legum Evangelicarum. August. In umbra data est significante quæ sublata est luce veniente. Athanas. Sicut exorto sole, candela cessat. Epiphan. *li.* 2. *Tom.* 2 *Hær.* 66. τὸ σάββατον, τὸ ἐν νόμῳ ὄντος τῆς ἀυτῆ παρουσίας, ἤλυτε δὲ ἐκείνο τὸ σάββατον, καὶ ἔδωκεν ἡμῖν τὸ μέγα σάββατον,

preſſe and particular ſentence of abrogation: Notwithſtanding, being poſitive precepts of the old Teſtament, they are ceaſed under the Evangelicall Law.

2 The aſſumption of the argument alſo is denied. For it can be proved, that the obſervation of the ſeventh-day *Sabbath* according to the Law of the fourth Commandement, was a branch of the *Legall Covenant*, *Exod.* 31.13. *Ezech.* 20. 12,20. And it is the expreſſe Doctrine of the New Teſtament, that the *Legall Covenant* is ceaſed, *Heb.* 8.6. *&c.* & *Ch.* 10.16. Therefore it is an errour which the Objector hath delivered: in ſaying, It cannot be neceſſarily proved or concluded out of any Text of Scripture, that the fourth precept of the Decalogue touching the ſeventh-day Sabbath is aboliſhed.

T. B.

T. B. *Argument* 3.

They which diſlike the ſeventh-day Sabbath, and are utter enemies to the keeping of it, *doe* maintaine notwithſtanding, that it is ſtill in force: *For* their Doctrine is, *The Sabbath of the fourth Commandement is Morall and perpetuall.* It is *part of the Law of Nature, and ſo a part of the Image of* GOD. *Therefore* the ſeventh day Sabbath is ſtill in force. *This* Argument is of waight, becauſe a teſtimony which a man gives againſt himſelfe, is ever accounted ſtrong.

Anſw. Some of the Authors [a] cited by the Objector, to prove the ſeventh-day Sabbath to be in force, are as farre wide, in one extremity, as he is in another.

[a] D. B. *of the Sabbath, pag.* 40. R. B. *againſt* Br. *pag.* 90.

There be other Divines of good note [b], who maintaine, that one day of ſeven in every week,

[b] Fr. Iunius, *Prælect. in Gen. cap.* 2. Quia κατ' ἐξοχὴν hæc lex naturalis eſt, ſancitur præcepto quarto Decalogi, tanquam ab hominibus ex æquo obſervanda. *Quod* naturale eſt diem quemque optimum Deo ſacrum eſſe, illud permanet.

ought to be an Holy-day, not by the letter, but by the equity of the fourth Commandement, and becauſe of *God's* ordinance at the Creation, who according to their judgement conſecrated a ſeventh day of every weeke, to His religious ſervice, from the beginning of the world.

But whereas ſome Heretikes, and perfidious *Iewes* [c], and certaine Sabbath-men of our Nation, maintaine that the fourth Commandement is *purely morall, and not Legall or ceremoniall in any part*, and that, *according to the ſpeciality thereof* [d]: *This* poſition is proved by invincible arguments, to be erroneous, and likewiſe it is repugnant to the unanimous ſentence of Orthodoxall Divines, in all ages, ſince the holy Apoſtles.

c P. Galatin. *d. Arcan. Cath. verit. li.* 11. *cap.* 9. Impia Iudæorũ perfidia, Sabbatum non ſolùm à Iudæis ipſis, ſed à Chriſtianis quoque literaliter ſervãdum eſſe probare volunt, quia inter decem præcepta moralia numeratur.

d R. B. *If you yeeld not the ſpeciality to bee Morall, you turne out one Commandement of ten*, pag. 133.

T. B.

T.B. *Argument* 4.

No day of the weeke can be Sabbath day, by the Law of the fourth Commandement, but onely the ſeventh day. *For no* other day, is expreſly mentioned or commanded to be kept holy. *And* all other dayes of the weeke, are by GOD Himſelfe appointed to be working-dayes, *Exod.* 20. 9. *Deut.* 5. 13.

Anſw. The Church of *England*, walking in the good and old way of the orthodoxall primitive Fathers, groundeth the religious obſervation of the *Lord's* day, and of other *Chriſtian* Holy-dayes, upon *the naturall equity*, and not upon the letter [e] of the fourth Commandement. *And* although the Sunday or Lord's day, in the time of the Law, was an ordinary working-day: *Yet* under the Goſpell, the ſame is an Holy-day, by the perpetuall ordinance of the Catholike Church. *And* this ordinance and obſervation of the Lord's day, began in

e Origen. in Mat. *Tract.* 26. Sunt Scribæ infælices, qui literam legis ſequentes in infidelitatem & vanas ſuperſtitiones incurrunt.

the Holy Apostles age[t], and hath universally beene continued ever since, to the great honour of CHRIST our *Saviour*, and to the marvellous benefit of *Christian* soules, who upon this Holy-day, are edified weekely in vertue, godlinesse, and true Religion: *And* therefore wee justly account all those, who maligne the honour of this blessed day, prophane and sacrilegious.

[t] Isich. *in Levitic. ca. 9.* Nos illorum (Apostolorum) sequentes traditionem, Dominicum diem, divinis conventibus sequestramus. *August. de Temp. Serm. 251.* Dominicum diem Apostoli & Apostolici viri religiosa solennitate habendum sanxerunt, *pag. 819.* Basil. *de Spirit. Sanct. cap. 27.*

T. B. *Argument* 5.

To sanctifie the seventh day, is a part of the Morall Law: and every part of that Law is in force, because the whole is in force: according to the Logicke rule: *Posito vel remoto toto, necesse est poni, vel removeri partes.* And as in Circumcision, and the Feast of Passeover, the eight and fourteene dayes were apponted, as well as other actions: *So likewise* the particular day designed, is as well to be observed in the Sabbath, as resting from labour

labour and sanctification. *Id. pag.* 415. The doing worke on the *Sabbath*, was punishable by death, *Exod.* 31.15. & 35. 2. *But* punishment implieth sinne: and sinne presupposeth a law: *(to wit the Morall Law.)*

Answ. To keepe holy the seventh day, by resting from servile labour, was a duty commanded in the Law of the fourth Commandement. And whiles that Law was in force, the time and day of rest was commanded, as well as cessation from labour.

But it is formerly proved by demonstrative arguments, that the Law of the fourth Commandement, according to the speciality thereof, was positive and temporary g. *And no* part of it is in force under the Gospell, but onely the naturall and morall equity.

Secondly, *The* penalty of death, was common to many legall and ceremoniall transgressions: *Gen.* 17. 14. *Levit.* 16.2. *Numb.* 4.20. 2 *Sam.* 6.7. *And* this no more proveth the fourth Commandement to be simply and perpetually Morall, then the Law of Circumcision: or the Law, that the *Kohathites* should not see the holy things of the Sanctuary uncovered.

g Synopsis *Purior. Theolog. Disp.* 21. *n.* 10. Sabbati præceptio, non est à naturæ necessitate, ut reliqua præcepta, quæ menti insita, & per se cognita sunt: sed κατὰ συνθήκλω, ex voluntaria Dei institutione.

T. B.

T. B. *Argument 6.*

The seventh day of the week, is the Sabbath of the fourth Commandement. *But* the Sunday, neither by naturall, or by Scripture computation, is the seventh day of the week, but the first day, or the eight day, *Gen.* 2. 2. *Matth.* 12. 1. *Ioh.* 5. 10. *The Sunday* therefore, is not the day appointed to be kept holy by the fourth Commandement, but the Saturday.

Anſ. It is certaine that Saturday was the particular day, enjoyned by the Law of the fourth Commandement. *But* the Church of CHRIST groundeth not the religious observation of the *Lord's*-day, upon the letter of the fourth Commandement, but upon other weighty reaſons, to be delivered hereafter.

T. B.

T. B. *Argument 7.*

The ſeventh day Sabbath, was ordained of GOD, to be a ſpeciall meanes, and a ſingular help to keep in His Church the memory of that moſt wondrous and miraculous worke, to wit, the Creation of the world by Almightie GOD: *And* we in our time, have as great uſe and need of meanes and helpes to keepe in memory this great work of GOD, as ever had the *Iewes*. *Therefore* the ſeventh day Sabbath ought ſtill to be in uſe in the Church of GOD.

Anſw. The ſeventh day Sabbath, was at no time, either the onely, or the principall meanes: neither is it a meanes abſolutely neceſſary, to preſerve the memory of the Creation of the world [h]. *For* in old time, and in fu-

h Alex. Hal. 4. q. 3. m. 5 art. 5. Ad illud quod dicitur, quòd datũ eſt Sabbatum in memoriam quietis Dei: dicendum quòd nec propter hoc oportet ſervari: quia memoria illius ſufficienter habetur ex lectione Scripturæ.

ture ages, and at this present, *There* are many helpes and meanes, subservient to that end, far more sufficient: *Namely*, Divine Revelation, without which, the observation of the Sabbath, would have beene but a dead ceremony. *And* since *Moses*, the holy Scriptures, of *Genesis*, *Exodus*, &c. and the Propheticall Bookes: and since the Ascension of CHRIST, the Scriptures of the New Testament have beene read and preached: and in all these, the doctrine of the Creation is declared. *And* although the literall observation of the fourth Commandement is ceased under the Gospell: yet this Commandement, containing among other things a narration of the Creation of the World, is commonly read, and sometimes expounded in our *Christian* Assemblies upon the *Lord*'s day, and upon other Festivall dayes.

And therefore the observation of the Saturday Sabbath, is needlesse in our dayes, to preserve the memory of the worlds Creation. *Circumcision*, and some other legall purifications, were meanes appointed by *God* under the Law, to teach people their naturall and originall uncleanesse [i]: *But* in the *Christian* Church the observation of these meanes are not necessary, for we have far better helps, *&c.*

i Augustin. *in Ioan. Tract.* 30. significat circumcisio expoliationem à corde cupiditatum carnalium. Non ergo sine causa data est, & in eo membro jussa fieri, quoniam per illud membrũ procreatur creatura mortalium. Et per unum hominem mors, *&c.* ideò quisque cum præputio nascitur, quia omnis homo cum vitio propaginis nascitur, *&c.* & non mundat nisi per cultellum petrinum Dominum Christum. Athanas. *d. Sabb. & Circumcis. pag.* 763. Circumcisio signum erat exuviarum, quæ per Baptismum deponuntur, *&c.* ἀπεκδύσεως παλαιότητος ἦν σημεῖον.

T. B. *Argu-*

T. B. *Agument* 8.

Whatsoever GOD hath commanded in the Morall Law or ten Commandements, is still in force, and to be observed and obeyed, unto the end of the world. For it is a part of the Divine Law, which is unrepealed: and the holy Scripture in generall termes, ratifieth the continuance and obligation of the whole Morall Law, *Iam.* 2.10. *Gal.*3.10. *Rom.*3.31.

But in the Morall Law or ten Commandements, GOD hath expressely commanded the observation of the seventh day Sabbath.

Therefore, the observation of the seventh day Sabbath is still in force.

T. B. Pag. 441. I appeale unto the conscience of my Reader, *&c.* if he finde not the *Spirit* of GOD, secretly mo-

ving him to thinke, that all things commanded among the Moralls, ſhould be Morall: *And* that all Precepts which GOD wrote and ſpake, ſhould be more laſting and durable, *than* thoſe Precepts which *Moſes* wrote, and ſpake.

Anſw. 1. *The* holy Scripture of the new Teſtament ratifieth in generall, every branch, and every precept of the ten Commandements, which is ſimply and naturally Morall. *But* I have formerly made evident proofe, that the fourth Commandement concerning the keeping holy the Sabbath day, is not ſimply Morall[k]. *And* GOD's externall promulgation, or ſpeaking thereof, did not alter the ſame, in reſpect of the inward forme or qualitie: *But* He thereby made this poſitive precept of greater eſteeme among the *Iewes* and *Iſraelites*: *And* becauſe the obſervation of it, was a moſt heavie burden, this circumſtance, of His ſpeaking and writing it, was neceſſary to ſtirre up that ſtiffe-necked people[l], to be more diligent in the obeying of it.

k Aug. *de Spir. & lit. cap.* 14. Inillis decem præceptis excepta Sabbati obſervatione, dicatur mihi quid non ſit obſervandum a Chriſtianis?

l Alex. Hal. 3. *q.* 55. *m* 5. *ar.* 2. Quia ille populus duræ cervicis, difficillimus erat, ut abſtraheretur à terrenis & converteretur ad cœleſtia & divina: Inde eſt, quod determinata dies vacationis, ſcilicet ſeptima repetebatur eis frequenter in juſſione: & tranſgreſſio puniebatur, cum magna diſtrictione & ſeveritate.

Secondly, *If God's* immediate writing, maketh things durable and everlaſting: *How* happened it, that the characters of the fourth Com-

mande-

mandement, which God Himſelfe wrote, are ſo long ſince periſhed? for if any ſhall reply, that all the artificiall characters of the whole Decalogue, which were written with the finger of GOD, are periſhed, aſwell as the Characters of the fourth *Commandement*: And *therefore the loſſe and deſtruction of the Characters, is no argument to confirme the ceſſation of the Law of the Sabbath*: It is anſwered, That none of the Precepts in the Decalogue, were ſimply and perpetually morall, for this reaſon onely, or principally, becauſe the Lord Himſelfe immediately wrote or ingraved them, in Tables of ſtone: but by reaſon of the kinde, and quality of their object, and becauſe the divine will ordained them to be ſuch.

T. B. At the concluſion of his eighth Argument, appealeth to the conſcience of his Reader: *Whether* he finde the Spirit of GOD, ſecretly (inwardly) moving him to thinke (beleeve) that all things commanded among the morals, ſhould be morall.

The anſwer is: The holy ſpirit of *God* ordinarily moveth and perſwadeth the conſcience; not by ſudden raptures or immediate impreſſions, ἐνθυσιαστικῶς: but by mediate cauſes, to wit, by arguments and ſound reaſons of holy Scripture,

ture, *Luke* 24. 32. *And they ſaid one to another, Did not our heart burne within us, while he talked with us, by the way, and while He opened to us the Scriptures?* Acts 2. 37. *When they heard this, they were pricked in their heart, &c.*

But the objector's motives, in his former argument, are not arguments or ſound reaſons of Scripture, but meere phancies and preſumptions.

For firſt, All things commanded among morals, are not alwayes ſimply and eternally morall: and poſitive Precepts, and morall Commandements, are often in one and the ſame Chapter, yea, and in the ſame verſe of holy Scripture, conjoyned and rehearſed together, *Lev.* 19. 4, 5. *Ezech.* 18. 6. *Act.* 15. 29. and the whole and entire Law of *Deuteronomy*, containing both Legals and Morals, was placed within the ſame Sanctuary, with the Decalogue, *Deut.* 31. 26. *Take this Booke of the Law, and put it in the ſide of the Arke.*

Secondly, many morall and perpetuall Commandements were uttered and penned by *Moſes:* to wit, *Deut.* 1. 17. *You ſhall not reſpect perſons in Iudgement. Exod.* 22. 22. *You ſhall not afflict any Widdow or Fatherleſſe Childe. Deut.* 24. 14. *Thou ſhalt not oppreſſe an hired ſervant that is poore and needy: Exod.* 22. 25. *If thou lend money unto any that is poore, thou ſhalt not bee to him as an Vſurer, neither ſhalt thou lay upon him uſury. Chap.* 23. 2. *Thou ſhalt not follow a multitude to doe evill.*

By

By these and many other testimonies it is evident, that some morall Commandements were uttered and penned by *Moses*, which were not expressly and immediately written with the finger of *God*.

Thirdly, in the New Testament, the Precepts penned or preached by the holy Apostles, were as divine and as perpetuall in respect of obligation, as those which were preached by our blessed Saviour Himselfe. [a] And *Christ* Himselfe wrote no part of the Evangelicall Law, declaring thereby, that the immediate writing of *God*, is not necessary to the constitution of Divine Law, or to make the same morall: but that his *inspiration* is of as great efficacy, and authority, as his writing.

a *Cypri. d. Ablut. ped.* Nec minus ratum est quod dictante spiritu sancto Apostoli tradiderunt, quàm quod Dominus per se tradidit.
Aug. d. Consens. Evang. li. 1. ca. 35. Quicquid enim ille de suis factis & dictis nos legere voluit, hoc scribendum illis tanquàm suis manibus imperavit. *Hoc* quisquis intellexerit non aliter accipiet, quod narrantibus Discipulis Christi in Evangelio legerit quàm si ipsam manum Domini, quàm in proprio corpore gestabat, scribentem conspexerit, &c.

T. B. *Argument 9.*

If the fourth Command. concerning the seventh-day Sabb. is not now in force, then it standeth for a *Cypher*: and it commandeth non-sense: to wit, you must rest from labour upon Sunday, because the 4th Commandement saith: Remember to keepe holy the Saturday-Sabbath, in memory of the Creation.

D. B.

Ioh. Sprint d. Sab. p. 14. If the *Church* should take away one of the ten Cō. mandements there would bee left but nine, and so one of the words of God, and Law of the perpetuall Covenant and direction of good workes would bee abolished.

D. B. d. Sab. pag. 37. If that Position of theirs be true, then there ſhould be but nine morals (in the Decalogue) which were to diſturbe the whole Law.

R. C. d. Sab. pag. 56. When *Moſes* calleth them ten words, ſhall we thinke, he ment more or leſſe, than the juſt number of the (ten) morall precepts? eſpecially, when in *Exodus* he ſaith: *God ſpake all theſe words*: and in *Deuteronomy*: *he added no more.* If any other had beene put to, they had exceeded that number: if this 4th be none of them, they would be but nine.

a Aquin. in. 3. *ſent. d.* 37. *ar.* 5. Præceptum de Sabbato obſervando, ſecundum illud ejus, quod naturalis ratio dictat, præceptum morale eſt: ut ſcilicet aliquo tempore homo contemplationi vacet: ſed taxatio temporis in quo vacandum ſit, non eſt de dictamine naturalis legis, & ideo non eſt morale præceptum. Petigian *in* 3 *ſent. d.* 37. *q. unic.* Licet præceptũ Sabbati fuerit ceremoniale, tamen in decalogo ponitur, quia non erat pure ceremoniale: & quia erat determinatio naturalis præcepti, de vacando rebus divinis.

Anſw. 1. The 4th Commandement ſtood not for a Cypher in the Old Law, but it obliged the *Iſraelites* to the literall obedience of it.

2 It ſtandeth for no Cypher, in the Law of grace: for the common and naturall equity of this Commandement, obligeth mankinde to the end of the world [a].

3 When the Chriſtian Church, by authority received from the Holy Ghoſt, hath ordained and determined ſet and definite dayes, and times, and houres, for *Gods* publike and ſolemne worſhip, and for Eccleſiaſticall offices:

to

to wit, *Eaſter-day*, the *Aſcention-day*, *Chriſtmaſſe-day*, *Whitſuntyde*, *the Sundayes of every Weeke* throughout the whole yeere, and other holy Church-dayes: the religious obſervation of theſe dayes and holy times, and the houres of the dayes, is reduced to the fourth Commandement, *as a ſpeciall to a generall*, to wit, *God's people muſt obſerve holy times, becauſe the equity of the fourth Commandement, which is of the Law of Nature, obligeth thereunto: But Eaſter-day, and Chriſtmaſſe-day, and Sunday, &c. are Holy-dayes, lawfully appointed by the Governours of the Church, and ſubordinate to the equity of the fourth Commandement. Therefore Chriſtian people are to obſerve theſe Holy-dayes and Times, in obedience to the equity of the fourth Commandement.*

4 This Commandement ſtandeth not for a Cypher, neither is it read and expounded in vaine, among Chriſtians: becauſe the letter of that Commandement, figureth, repreſenteth, and conſequently it teacheth and commandeth the obedience of many Evangelicall duties: namely, *reſting from the ſervile workes of ſin* [c]: alſo *reſting and relying upon Chriſt*, for remiſſion of our ſinnes, and everlaſting happineſſe [d]:

c Anaſt. *Sinait. in Hexam. l.7.* Sabbatum, &c. eſt vera peccati depoſitio, quam ego fidelis agere jubeor, & feſtum celebrare, in requie & adimpletione vitæ meæ: in quo Sabbato, me jubet Deus, non tollere onus peccati, & ſarcinam hujus ſeculi.

Epiph. *l.1. Hær.5.* Habebant illi (Iudæi) Sabbatũ, quod nos ad magnum illud Sabbatum, hoc eſt, Chriſti Domini quietem, præparando detinet: ut à peccato ceſſantes, veluti Sabbatum quoddam in Chriſto celebremus.

Greg. Nyſ. *d. Reſur. orat. 1.* Per Sabbatum inſtituimur, ut à peccatis quieſcentes abſtineamus, &c. Machar. *Hom. 35.* Anima quæ meretur liberari ab obſcœnis & ſordidis cogitationibus, verum Sabbatum celebrat, & veram quietem requieſcit, otium agens, & liberata à cunctis operibus tenebroſis.

d Epiph. *Hær. 30.* Hic (Chriſtus) eſt magnum, ſempiternumq; Sabbatum, cujus parvum illud (Iudaicum) exemplar fuit, &c. Damian *l.2. Ep.5.* Quid per Sabbatum debemus intelligere niſi Chriſtum? In illo ſiquidem Sabbato requieſcimus, cum in illo ſolo ſpem ponimus, cum hunc toto cordis amore diligimus, ac rerum temporalium concupiſcentiam poſtponentes, à ſervilium operum labore abſtinemus.

lastly, *leading an holy and religious life*, that we may at last enjoy the rest of Heaven, *Heb.* 4. 11, &c.

T.B. *Argument* 10. *out of* Matth. 5.17.

Christ ratified the very least thing commanded in the Law: even unto the least letter, to continue for ever, *Mat.* 5.17,18,19.

Therefore together with the rest of the Commandements, he ratified that of the seventh-day Sabbath.

Pag. 451. I cannot devise what should be more pregnant or plaine, for maintenance of this morall ordinance of GOD's, *The seventh-day-Sabbath.*

Answ. Our blessed Saviour, in this part of his Gospell, penned by S. *Matthew*, ratified not onely the naturall morall Law, which Christians are to observe: but the whole Divine Law, positive, and ceremoniall, and the whole doctrine of the Prophets: to wit, respectively, according to their severall kindes and qualities.

1 Hee ratified the whole Law, which was purely, simply, and perpetually morall, in respect of necessary obedience and observation.

2 Hee ratified Ceremoniall and Positive Lawes in respect of their spirituall use and signification, and by fulfilling all things typed and prefigured by them.

3 Hee ratified the whole Doctrine of the holy Prophets, by fulfilling in his owne person, and in the members of his mysticall body, all things foretold and propheſied by them: and he maintained also the reading, expounding, and spirituall, and morall application of propheticall doctrine, to continue in the Christian Church, to the worlds end.

Alex. *Hal. 4. quæst. 5. art.* 2. Ad id quod objicitur, quod jota unum, &c. dicendū, quod non dicit, hæc non transibunt simpliciter, sed quod non transibunt donec omnia fiant. Fieri autem vel impleri dicitur dupliciter. Vel ad literam, & sic implentur moralia: vel spiritualiter, & sic implentur ceremonialia. Aug. *c.* Faust. *Manich. l.* 18 *c.* 6.

Reade a fuller and larger answer to this objection, (out of the fifth of S. *Matthew*,) *pag.* 61, 62, &c. and the Reader will perceive, that *T. B.* had little reason, to put so much confidence in this objection.

T.B. *Argument* 11.

CHRIST commanded his Disciples to use all possible meanes, that they might not prophane the *Sabbath-day*, by working, travelling, moiling, or toiling in it, for above fifty yeeres after the end of Ceremonies: for hee said, *Mat.24.20. Pray ye that your flight be not in the winter, neither on the Sabbath-day.*

Now, how can it enter into any mans head to thinke that Christ should command them, that they should not flie on the *Sabbath-day*, in any other sense than this, because he would not have them prophane it: & because he would have his fathers will revealed in the fourth Commandement carefully to be observed: and because he would not have his Disciples pollute their consciences with profanation of GOD's Sabbath?

Edw.

Edw. Elton upon the fourth Commandement, *pag.* 90. CHRIST foretelling the destruction of *Ierusalem*, which should be fourty yeeres after his Ascension, when all Iewish Ceremonies were abrogated, bids His Disciples *Pray, that their flight might not bee in Winter, nor on the Sabbath-day.*

Now, If this Commandement had beene Ceremoniall, they might have fled with as little care and griefe on that day, as on any other day.

Ioh. Sprint. *pag.* 24. *I cannot be perswaded that* Iesus Christ *our blessed* Saviour, *&c. did speake in jest, when as he expresly and seriously commanded his hearers & disciples the* Iewes, *and those the elect and sanctified (for they onely have the gift of invocation) to pray, that* their flight might not be on the Sabbath-day.

G. W. *d. Sab. pag.* 20. *By that where hee wils, that his children which should live about forty yeeres after his ascension, should pray that their flight might not be upon the Sabbath, hee doth sufficiently declare, that hee held not this Commandement in account of a ceremony, but of a morall precept.*

Answ. Our *Saviours* speech to the Disciples, *Matth.* 24. 20. *Pray that your flight be not in the Winter, neither on the Sabbath:* was not delivered to signifie, that the Law of the old Sabbath was in force at the destruction of *Hierusalem:* but for other reasons.

1 *It is* an undoubted verity, that the old legall covenant was cancelled and repealed, at the Passion of CHRIST: and the new Covenant was sealed and ratified with our *Saviours* bloud,[a] *Hebr. Chap.* 8. and *Chap.* 9. *And* this being so, they which beleeved in *Christ*, and had knowledge of their Christian liberty, were freed from necessary obedience of legall ordinances.

a Aug. *lib. quæst.* 83. Mortuo pro nobis Christo, novum Testamentum firmatum: cujus similitudo vetus Testamentum erat, in quo mors Testatoris per victimam figurabatur.

But yet notwithstanding, this Evangelicall doctrine, concerning the cessation of the old Law, did not presently take generall footing, neither was it universally received, at the first plantation of *Christian* Religion: for many beleeving *Iewes* and Proselytes adhered stifly to many legall observances, and especially to the Law of the Sabbath: *And* the unbeleeving *Iewes* were most rigid, and zealous observers, and exactors of the observation thereof, according to the Traditions of their Elders.

Secondly, *Although* it was no transgression of the Law of the fourth Commandement, in case of urgent and extreme necessity, to travell, or to labour, or to flee from danger: *Yet* the common and generall opinion of the Iewish Nation was otherwise, and they esteemed it an intolerable prophanation, to doe any such thing upon the Sabbath-day: *Iohn* 5.16. *Therefore did the Iewes persecute* Iesus, *and sought to slay him, because he had done those things on the Sabbath-day.* If therefore the Disciples or *Christian* beleevers should bee compelled to flee on the *Sabbath-day*, they would be in perill [b], to be grievously molested and persecuted by their owne superstitious Nation.

It is therefore false, which the Objector concludeth from our *Saviours* words, *Matth.* 24. namely, that CHRIST willed His Disciples

b *Abulens. q.* 121. in *Matth.* 24. Sabbatum obstabat ad fugiendū, non quasi cōversi ad Christum putarent esse peccatum: *Quia* etiāsi putarent manere obligationem legis, sicut in lege *Mosis*: *Non* erat peccatum fugere in tali necessitate: *Tamen* licèt constaret de hac necessitate credentibus, *Non* constabat Iudæis inter quos vivebant credentes, nesciebant enim talia pericula instare. *Et* ideo putarent illos violatores Sabbati, quasi sinè causa itinerantes: *Et sic* lapidarent eos.

ciples to pray, that their flight might not be on the Sabbath, becauſe their flight on that day, would bee a tranſgreſſion of the Law of the fourth Commandement, for that Law was ceaſed at the deſtruction of *Hieruſalem*: and *Chriſtians* might as lawfully travell, or labour, or flee, on that day, as upon any other.

Laſtly, whereas *E. E.* in his Catechiſme, *pag.* 90. applies our *Saviours* words, to the Sunday or Lord's-day, as though CHRIST ſhould have ſaid: *Pray that your flight be not on the Sunday: Surely* this gloſſe deſtroyeth the Text: for it was lawfull in our *Saviour's* dayes, *Luke* 24.13. and in many ages after, to labour, travell, flee, &c. upon the Sunday: and no Law of GOD, or man, prohibited the ſame: *And* the *Lord's*-day, was a diſtinct day of the weeke, from the Sabbath-day of the fourth Commandement, of which *Chriſt* ſpeaketh, *Matth.* 24. *Neither* was it at any time called the Sabbath-day, either by our *Saviour*, or by any of his Apoſtles, or their immediate Succeſſors.

But there is nothing more familiar, with theſe new Sabbath-maſters, than to wreſt holy Scripture, to their owne purpoſe.

T. B.

T. B. *Argument* 12.

The Apostles, after the death and Resurrection of *Christ*, and when all legall ceremonies were dead, duly observed and kept holy the Sabbath-day. *So likewise* did the Primitive Church, after the Apostles, for three or foure hundred yeares.

Answ. The holy Apostles, and their Successors observed not the Sabbath-day in obedience, or after the rule of the fourth Commandement: *But* for other reasons formerly declared, *pag.* 68.

1 *They* observed it not in obedience to the fourth Commandement, because both the Apostles and their Successours, had taught the Church, that the Law of the old Sabbath was ceased. Reade before, *pag.* 6. &c.

Secondly, They observed not the same universally in all Churches, but in such onely, wherein were *Iewes* and Proselytes. *Neither* did they establish the perpetuall observation of it in any Church, which was planted by them: *Neither* observed they it, according to the rule of the Law. *Reade pag.* 71.

T. B.

T. B. *Argument* 13.

We Christians are to imitate GOD, in keeping the seventh day Sabbath. *For* the Scriptures in generall, doe frequently set before us GOD's example, for imitation, and exhort us to be followers of Him, *Ephes.* 5. 1. *Matth.* 5. 48. *Luke* 6. 36. 1 *Pet.* 1. 15, 16. *And* GOD Himselfe in the fourth Commandement fetcheth a reason, to have us keepe the seventh day Sabbath, from His owne example.

But to imitate GOD, is to doe as He did: and Hee rested the seventh day, and not the first day, or the eight day. They therefore which keep holy the first day, thwart and crosse GOD, and doe not imitate and follow Him.

Ioh. Sprint *d. Sabb. pag.* 12. To conforme our selves to the Image of God, wee are to keepe holy the seventh day: And not to do it, is to destroye that part of God's Image in us.

G. W. *d. Sabb. pag.* 217, 219. (God sayeth) that which I did for thine example, thou oughtest to doe the like: *But* I laboured six dayes, and rested the seventh for thine exãple. And therfore thou must doe the like.

Answ. 1. Every Divine action is not a common rule of imitation, for then wee should strive to imitate GOD, in His actions extra-

ordinary [c], in His operations of absolute power, and when Hee worketh *ad extrà*, according to the liberty of His owne will, and good pleasure. *But* the Almightie hath declared unto us, in His holy Word, in what things we must imitate Him: namely, *in doing of good, and shunning of evill, in fidelity, and truth, in holinesse, righteousnesse, charity, compassion*, &c.

Secondly, GOD Almighty in the fourth Commandement setteth downe a reason wherfore He Himselfe imposed the Law of the seventh dayes rest upon the *Iewes*, namely, because on that day He ceased from the worke of prime creation: and His will was, that they throughout their generations should keepe it holy, by resting from worldly labour, in memory of the Creation [d].

But He imposed not this Law (of resting upon every seventh day, in memory of the Creation) upon *Christian* people, by any Evangelicall precept: neither did He command the *Gentiles* at any time, before or after the Law, to imitate His example, of resting the seventh day of every weeke.

And therefore abstinence from worldly labour upon the old Sabbath, in imitation of GOD Almighty, would not be a worke of holinesse and true obedience in us *Christians*: *But an* act of Iudaicall superstition.

T. B. *Argu-*

c Aug. *in Psal.* 90. In quo imitaturi sumus vias Christi? Nunquid in ea magnificentia, in qua Deus erat, *&c.* ut talia miracula faciamus qualia ipse fecit, *&c.*

d Philo *de opif. mundi.* Sicut Reges diem natalem filiorum suorum coli jubent: ita Deus natalem operis sui mūdi, peculiari festo assiduè recoli voluit, ad excludēdum errorem philosophorum, omniumq; infidelium, qui dicturi erant, mundum non habuisse principium.

T. B. *Argument* 14.

We may not with Libertines, Antinomians, and Anabaptiſts, aboliſh the whole Law of the ten Commandements: *But* the ſeventh day Sabbath is one of the ten Commandements.

*Pag.*500. There is as good reaſon for us, to joyne with Antinomians, and Anabaptiſts, in caſting away the (whole) Morall Law, *As to* joyne with them in caſting away the Sabbath-day, commanded in the Morall Law.

Anſw. 1. The fourth Commandement of the Decalogue, according to the literall and particular ſubject thereof, is a legall and poſitive precept of the old Law; and not any part of the naturall morall Law: *Neither* is the obſervation thereof, commanded or ratified in the Goſpell. *Reade* this proved, *pag.* 34. and *page* 61.

2 *They* comply not at all, with Libertines,

Antinomians, *&c.* moderne or ancient, who maintain that the Law of the old Sabbath, according to the ſpecialtie thereof, is expired in the time of grace, and obligeth not *Chriſtians* under the new Covenant: *But they* which maintain the Saturday Sabbath to be in force, comply with ſome Anabaptiſts [e].

And as for the ancient Libertines, and Antinomians, namely, the Simonians, Gnoſticks, Carpocratians, Eunomians, &c. *Theſe* rejected the whole Divine morall Law: *And* were enemies to all good workes commanded by that Law.

Eunomius maintained [f], That *if one were partaker of that faith, which he profeſſed, no foule ſinnes whatſoever committed by him, and continued in, could hurt him.*

Carpocrates [g] taught his followers, That *all filthy converſation, and uncleanneſſe of manners was lawfull:* And *that the morall Law which taught good workes, was to be contemned, becauſe men are ſaved by faith, and the grace of* GOD *alone.*

The *Gnoſticks* and *Valentinians* held: That *a ſpirituall perſon* (ſo they ſtiled people of their ſect) *could no more be defiled with vitious or carnall deeds, than pure gold can loſe his worth and beautie, when it is caſt into a dung-hill* [h].

e Hiſtor. *Anabapt. lib. 6. pag. 153. Rotmaniſt. artic. 5.* Diem Saturni divina authoritate inſtitutum, non autem diem ſolis, humano arbitrio dedicatum, celebrandum eſſe.

f Aug. *Hæreſ.* 54. Fertur adeò fuiſſe bonis moribus inimicus, ut aſſeveraret, quod nihil cuiquam obeſſet, quorumlibet perpetratio & perſeverantia peccatorum: *Si bujus* quæ ab illo docebatur *fidei* particeps eſſet.

g *Idem hæreſ.* 7. Carpocrates docebat omnẽ turpem operationem, omnemq; adinventionem peccati: Legem Dei quæ bona opera docet, contemnebant (*ſequaces ejus*) quia ſola fide & gratia Dei ſalvi ſimus. *Ex Tertulliano, Epiphanio, Theodoret.* &c.

h *Iren. lib. 1. cap. 1.* Quemadmodum aurum in cœno depoſitum, non amittit decorem ſuum, ſed ſuam naturam cuſtodit: *Sic &* ſemetipſos dicunt, licet in quibuſcunque materialibus ſint, nihil noceri, neque amittere ſpiritalem ſubſtantiam. *Quapropter &* intimorate omnia quæ vetantur, hii qui ſunt ipſorum perfecti, operantur.

Now

Now it appeareth by the premisses, that there is a large and vast difference betweene orthodoxall *Christians*, who deny the naturall morality of the seventh day Sabbath, upon true Evangelicall grounds: *And* base and sensuall Heretikes, who reject the morall Law of the ten Commandements, because they delight in sin and wickednesse.

T. B. *Argument* 15.

No man by interpretation of Scripture may abolish the Law of the Saturday or seventh day-Sabbath, which is the fourth Commandement.

But my Adversaries, the *Puritan Teachers*[1], abolish the Law of the Saturday Sab by their new and strange interpretation of Scripture. *For these* men say, that the fourth Commandement is still in force, in respect of the duties of the old Sabbath, namely, resting from servile worke, and performing of religious offices: *But*

[1] *T. B. Pref. to his Reader.* I have often occasion to use the word *Puritan*, *&c.* I use it not in reproach of sanctitie, &c. but only as a note of distinction, to point at some men, with whom I have to deale, &c. I take the for *Gods* enemies and mine, I may not unfitly resemble those Ministers

were that cloud, which had a light and a darke part, *&c. p.* 23. Of this number are those ten Ministers, my professed enemies in this point, whom in speciall I do oppose.

then they deny the ſame to be in force, in reſpect of the particular day expreſſed in the Commandement.

And thus by interpretation of Scripture, they aboliſh the true Sabbath commanded by GOD's Law: *But* if they would proceed ſincerely; As they maintaine the day is aboliſhed, So likewiſe they ſhould teach, the duties are ceaſed: *Becauſe* in all other divine Lawes, whenſoever any part was taken away, the whole was aboliſhed.

Anſw. This man throughout his whole Treatiſe, is very bitter againſt certaine of his old friends, whom, he ſtileth Puritans. *Theſe* good men (as it ſeemes to me) have highly offended him, becauſe after that they had lent him, his grounds and principles, they refuſed to ſuffer him to enjoy his concluſion. *My leaſure* doth not ſerve mee, to part the fray betwixt theſe contenders: *But walking* on, in the orthodoxall way, of the ancient Catholike Church, my *Anſw.* to his Object. is, *That* the old Sabbath-day, namely, the 7th day from the Creation[k]: *And* the legall offices of that day, are both of them ceaſed under the Law of grace. We Chriſtians obſerve a weekely holy-day, namely,

k *Epiphan. Hæreſ.* 30. Sabbatum illud lege præſcriptum, ad ipſius (*Chriſti*) adventum perſeveravit, quo demum abrogato, magnum nobis Sabbatũ obtulit qui eſt ipſe Dominus, requies, Sabbatique obſervatio noſtra.

namely, Sunday, which with the holy Apostle, *Rev.* 1, 10. *Wee stile the Lords day and not the Sabbath-day.*

The duties wee performe on that day, are resting from ordinary labour: and serving *God* and Christ, by Evangelicall offices.

Our resting from labour, in respect of the generall, is grounded upon the Law of Nature, or the equity of the fourth Commandement. The particular forme and circumstances of resting, are prescribed unto us by the Precepts of the Church. Our spirituall actions according to that which is maine and substantiall in them, are taught by the Evangelicall Law. Their modification and limitation, in respect of rituall and externall forme: and in regard of place, duration, gesture, habit, and other externall circumstances, are prescribed by the Law of the Church.

And (to accede to the argument in hand) in the religious observance of the *Lord's-day*, we decline two contrary extreames: 1. Iudaizing according to the rigid forme of the old Law. 2. Profaneneſſe, in pretermitting or opposing such holy duties as the Law of Christ in generall, and the Law of the Church in particular, imposeth upon us.

And concerning the 4th Commandement, we maintaine, that it obligeth us in respect of the common and naturall equity thereof: but the obligation of that Law is ceased, in respect of speciall time, and all other legall circumstances.

Now

Now whereas the Objector saith, In all Divine Lawes, whensoever any part is taken away, the whole is abolished: If by part, he understand such a part as is substantiall and constituent, his position is granted: but if he understand a *circumstantiall or accidentall part*, the position is false: for the Law of prayer and divine worship is still in force, as it was in *David's*, and in *Daniel's* dayes, in respect of substantiall actions: but many circumstances of time, place, and gesture, as *Daniel's praying with windowes opened towards Hierusalem, Daniel.6.10. And David's lifting up his eyes toward the hils, Psal.* 121.1. *His going up to the house of God, &c. Psal.* 122. 1, 2. are abolished in the time of the Gospell.

T. B. His Argument therefore is inconsequent: for the duties of the fourth Commandement might have continued, and yet the circumstance of the day and time, have beene altered.

T. B.

T. B. *Argument* 16.

When GOD Almighty put an end to the annuall Sabbaths of *Moses* Lawes, he abolished both the duties of those Feasts; and also the dayes and times: *But* the duties of the seventh day Sabbath are not abolished. *And* therefore the day it selfe continueth in force, and is not abolished.

Answ. All legall and ceremoniall duties, or religious actions of the seventh-day Sabbath, are ceased, aswell as the Legall Offices and services of other annuall Sabbaths.

But all religious actions observed in the Old Testament, which are spirituall, or simply and properly morall, are in force in the New Testament: and many positive duties, to wit, the administring and receiving the Sacraments of Baptisme and the holy Eucharist, the preaching of Christ crucified, and repentance, and remission of sins in his Name, are commanded in the Evangelicall Law: God's people also are commanded in the Gospell to pray to *God* the Father, and to give him thankes in the Name

of Christ, *Iohn* 16.24. *Col.*3.17. and to bow the knee of body and soule, at the Name of IESUS: and to love one another, as Christ hath loved us, *Ephes.*5.2.

All the foresaid duties are Evangelicall, and not legall: and they are not commanded by the fourth Precept of the Decalogue, but by the Law of Christ in the Gospell.

The spirituall and Evangelicall Offices therefore which Christian people render to God upon the Lord's-day, and upon other holy-dayes, were not commanded by the fourth Precept of the Decalogue, neither continue they in use in the Church, by vertue of that *Commandement.*

T. B. *Argument* 17.

The sanctification of the seventh-day *Sabbath* is a part of GOD's worship, compriſed in the firſt Table of the Morall Law: *And* it was written by the finger of *God* in Tables of ſtone.

Therefore the ſanctification of this day is Morall, and now in force.

Anſw.

Anſ. The ſanctifying of the Sabbath, in the old law, was an act of divine religion: and ſo was the obſervation of the Paſſeover: but that which in thoſe times was holy and religious, is now profane and ſuperſtitious, as appeareth by Circumciſion, burnt-ſacrifices, &c.

Neither did the writing the fourth Commandement, argue it to be ſimply and perpetually morall: for although this be affirmed by many, yet it can never be proved: and let any Sabbatizer yeeld a ſound reaſon if he be able: *wherefore* Gods inward writing by inſpiration, and mentall revelation, ſhould not cauſe Precepts ſo revealed and written, to be perpetuall, aſwell as his externall pronouncing, writing, or forming. But the Lord's writing by inſpiration and internall impreſſion, did not argue that all precepts ſo written were ſimply and perpetually morall. Therefore *God's* externall writing made them not ſuch. *Reade* before *Pag.* 54.

T. B. *Argument* 18.

The obſervation of the Old *Sabbath-day*, was celebrated by Chriſtians after the death of Chriſt, and the abolition of all Legall ceremonies: and was recorded by way of approbation, and commendation by the Holy Ghoſt, to all poſterity, *Luk.* 23. 56.

G. W. d. Sabba. pag. 89. The women that followed *Chriſt* out of Galile would not embalme the body of *Chriſt* upon the Sabbath, though it might have beene thought a worke of great conſequence, *but* how great ſoever in the eyes of men, yet they would not do it: *and* leaſt they ſhould bee blamed as being overcurious and ſtrict in not doing it, the *Holy Ghoſt* defendeth them, and ſheweth they did well in forbearing: *for* they reſted, ſaith the Text, according to the Commandement.

R. B. c. Briarw. Pag. 104. *H. B. Dialog. Manuſcrip.* The holy Women, the Diſciples of our Saviour, reſted the *Sabbath-day*: and would not enbalme his Body, though they had prepared ſpices, and ointments the day before: and their worke by the Evangeliſt, &c. hath this commendation: that it was according to the Commandement, *Luke* 23. 56. And they returned and prepared ſpices and ointments and reſted the *Sabbath-day*, according to the Commandement.

Anſw.

Anſw. The *Legall* Sabbath, was at this time in force, for ought theſe holy Matrons knew to the contrary. For that Law was not then repealed, by any publike act, or plaine ſentence of the Law-giver, and therefore the obſervation of it did ſtill oblige the conſciences of all ſuch, as were under the Law [a], untill they were reſolved of the repeale thereof.

For it is an infallible maxime: That *all juſt Lawes, divine, or humane, are ſtill to be obſerved*, untill *their expiration, or abrogation be made knowne, to the Subjects, by ſome ſufficient declaration, expreſſe, or virtuall:* That is, *by ſome edict, or publike conſtitution* of Prince or State: or by deſuetude, or contrary cuſtome: or by *ceſſation of the ground* and reaſon of the Law: or *by elapſe and ending of the time*, for wch it was given, when the Law is temporary: or *change of place:* and laſtly, *when a Law becomes unprofitable or pernicious* to the publike. [b]

a Medina. 1. 2. *q.* 103. *art.* 3. Licèt ſola revocatio præcepti, tollat ejus vim obligandi: nihilominus ſubditus, cui datum eſt illud præceptũ, obligatur ad illud obſervandum, donec ſibi innoteſcat revocatio, non quidem ratione præcepti, ſed propter dictamen conſcientiæ.

b *L. d. quibus ff. d. legibus can. in iſtis.*

Iuſtinian. *Novell.* 3. *Cauſæ ceſſatio.* Rebuff. *ad l. derogatur.* 102. *d. verb. ſig.* Abrogationis variæ ſunt cauſæ: 1. Conſuetudo contraria. 2. Conſtitutio contraria. 3. Cauſæ ceſſatio. 4. Loci varietas. 5. Tempus. 6. Mrjus damnum inde ſequens.

T. B. *Argument* 19.

Vnleſſe the fourth Commandement be ſtill in force, for the time and day ſpecified therein, it commandeth nothing, but ſuch duties onely, as were formerly enjoyned in the ſecond Commandement.

For the ſecond Commandement forbiddeth all falſe worſhip, and commandeth the true worſhip of *God*: as Prayer, Preaching, Pſalmes, Sacraments.

Now this being granted, there will be a tautologie, and needleſſe repetition in the fourth Commandement of the Decalogue, becauſe it commandeth no new or diſtinct duty, from thoſe which were commanded before.

Anſ. 1. It is manifeſt that the ſecond *Commandement* of the Decalogue prohibiteth, the making and ſetting up of images to be adored, *Levit.* 26. 1. *Ye ſhall make you no Idols nor graven Image,*

Image, neither reare you up a Standing Image, מצבה *neither ſhall you ſet up any Image of Stone in your land, to bow downe unto it,* להשתחות עליה

But by what evidence can any new dogmatiſt make it appeare, that this precept requireth Evangelicall worſhip, in ſpirit and truth, to wit, *by faith, hope, and charity?* and as for Evangelicall prayer, in the name of Chriſt, and preaching Chriſt crucified, and raiſed from the dead, and the uſe of Evangelicall Sacraments, Baptiſme, and the holy Euchariſt, what Alchymiſt can extract theſe out of the ſecond Commandement? And I ſee no reaſon, but if that theſe Evangelicall duties, are commanded in the Decalogue, why a man may not be juſtified by the Law, aswell as by the Goſpell.

2 The fourth Commandement of the Decalogue, *Remember the Sabbath-day to keepe it holy*, according to the literall ſenſe thereof, enjoyneth not ſuch ſpirituall and Evangelicall duties as are mentioned in the objection, to wit, *prayer (to God the Father in the name of Ieſus Chriſt*, Iohn 14. 13. & 16. 24.) *preaching of the Goſpell, and hearing of the ſame preached, or the adminiſtration, and receiving the holy Sacraments of the New Teſtament.*

Alſo, it is a controverſie among Divines, whether this Precept commanded the *Iewes*, and *Iſraelites* in generall, to wit, the whole Nation upon the weekely Sabbath, to reſort to any publike congregation, and to be preſent at

any

any common Divine Service, or at any ſolemne reading, and expoſition of the Law.

The Law of *Deuteronomie*, was to be read in publike, in the yeere of Releaſe, to all the people, *Deut.* 31. 10. *And Moſes commanded them, ſaying: At the end of every ſeven yeeres, in the ſolemnity of the yeere of releaſe, in the feaſt of Tabernacles.* 11. *When all Iſrael is to come to appeare before the Lord thy God in the place which he ſhall chuſe, thou ſhalt reade this Law* [a], *before all Iſrael, in their hearing.* 12. *Gather the people together, Men, and Women, and Children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne and feare the Lord your God, and obſerve to doe all the words of this Law.* But that there ſhould be any publike or ſolemne reading, and expounding of the Law, every weekely Sabbath-day, is not expreſly required, and commanded in the Pentateuch.

a Abulenſ. *in Mat.* 5. *q.* 91. Accipitur lex ſpecialiter pro Deuteronomio.

Neither doth it appeare by any relation of ſacred Hiſtory, that before the *Babyloniſh* captivity, there was any weekely reading and expounding [b] the Law, upon the Sabbath, either at *Silo* whiles the Arke remained there, or in the Temple of *Hieruſalem*, when that was made the place of publike worſhip: and it is a thing to bee admired, that if the reading and expounding the Law, had beene in continuall uſe, among the *Iewes* every *Sabbath-day*, there ſhould bee found in the dayes of King *Ioſiah*, one copie onely, or Booke of the Law, in the moſt

b P. Cuneus. *d. Repub. Heb. lib.* 2. *ca.* 17. Sub priore templo lex recitata duntaxat à Levitis, populo eſt, aut etiam domi à ſingulis legebatur: interpretatio magiſtrorũ, commentatioq; nulla erat. At ſub poſteriore, oraculis ceſſantibus, receptum paulatim more publico eſt, ut verba Biblici textûs ſenſaq; explicarentur.

moſt ſolemne place of GOD's worſhip, to wit, the Temple of *Hieruſalem*: and that *Hilkiah* the Prieſt, ſhould finde this Booke, hidden in a corner, and preſent it to the King, as a great rarity, 2 *Kings* 22.8,9. 2 *Chro.* 34.14.[a]. Every man in common reaſon may conceive, that if the Law had beene commonly read, and expounded, every Sabbath-day, either in the Temple, or in other publike aſſemblies of the Kingdome of *Iudea*, there could not have been ſuch a rarity of Bibles, or Bookes of the Law.

2 It appeareth not in *Moſes*'s Law, that any other publike religious offices, were enjoyned the Prieſts or Levites upon the weekly Sabbath (more than ſuch as were daily to bee performed:) but thoſe which are mentioned, *Num.* 28. 9. *Lev.* 24. 8. to wit, *an oblation of two Lambes, &c. and two tenth deales of flower, mingled with oyle, and the Drinke-offering thereof*: and beſides this oblation, *the placing of twelve new loaves of Shew-bread, with Frankincenſe, &c.* Now the people were not commanded to be preſent at this ſervice [b], neither any other Prieſts and Levites, but ſuch as waited and attended in their courſes.

a Iunius *in his* Scholia *upon* 2 *Kings* 22. *ſaith*, *This Booke was* Authenticum Moſis autographum: *but the Originall Copy was alwayes remaining in the ſide of the Arke*, Deut. 31. 26. *And* Hilkiah *came not within the* Sanctum Sanctorum: *neither came hee neere the Arke; nor might he open the ſide of it, or take any thing out of it: and when he found the Booke, he was ſearching here & there in the outward places of the Temple.* Abulenſ. *in* 4. *Reg.* 22. *q.* 40. 1. Dicitur quod *Hilchias* reperit librum: ſed reperire quis dicitur vel invenire, cùm alicui occurrit res, à caſu vel intentione, quia quærebat eam: ſed ſciens locum non dicitur invenire eam, ſed accipere. Sciebat autem *Hilchias* in latere Arcæ eſſe, *Deut.* 31: 2. Non audebat librum illum accipere ex Arca, quia contra mandatum, &c. Non licebat introire in *Sanctum Sanctorum* niſi ſemel in anno, & cũ ceremoniis variis, &c. 3. Non licuit ſummo Sacerdoti ingredienti, &c. aperire Arcam, & aliquid ex ea tollere, &c. Nam minatus eſt Deus morte moriturum, &c. *Lev.* 16. b Lorin. *in Lev.* 23. Oblatio & ſanctificatio panum propoſitionis; *Lev.* 24. 8. Duorũ Agnorum ſacrificium, cum duabus decimis ſimilæ, & libis in Sabbato, ad Sacerdotes tantùm pertinebant, nec tenebantur omnes ad ea convenire.

3 Many Doctors of note maintaine [a]: That the Letter of the fourth *Commandement* impoſed upon the *Iewes* and *Iſraelites*, no other externall forme, of ſanctifying the weekely Sabbath, but reſting and ceſſation from ſecular labour and negotiation, in memory and recognition of the worke of prime Creation: and although ſome other religious actions, were intended by GOD, as the end of the precept: yet no other were formally commanded.

In future times, and namely after the returne from the *Babylonian* captivity, the *Iewes* had Synagogues [b], both throughout *Iudea*, and alſo in other Regions of the world, where they lived: and upon the *Sabbath-dayes* they frequented the ſame, *Acts* 15. 21. *Moſes of old time, hath in every City, them that preach him, being read in the Synagogues every Sabbath-day.* But this was not commanded in the Decalogue, or by any expreſſe ſentence, or mandate of *Moſes*'s Law.

If it ſhall bee now objected, that it is ſaid, *Acts* 15. 21. that the reading and expounding of *Moſes*, was uſed in Synagogues every *Sabbath-day, of old Time:* it is anſwered, that this forme of ſpeech, ἐκ γενεῶν ἀρχαίων, is uſed of ſuch things,

a Cajetan. 22. *q.* 122. *ar.* 4. Soto. *d. Nat. & Gra. lib.* 1. *ca.* 22. Fillut. *mor. quæſt. tom.* 2. *tr* 27. *cap.* 1. *n.* 8. Lorin. *in Lev.* 23. 3. Suar. *d. Relig. lib.* 2. *ca.* 1. *Num.* 5. Ex vi illius præcepti ut erat veteris legis, non fuit determinatum ſpeciale opus cultus Divini in die Sabbati. Bonfrer. *in Exod.* 20. 8. Tota ſanctificatio Sabbati Iudæis præcepta, non aliud fuit quàm ceſſatio ab operibus ſervilibus: & hæc ceſſatio apud Iudæos habebat rationem divini cultus, erat enim ſignum quoddam externũ negativum, quod formaliter præcipiebatur & aſſumebatur ut Divinus cultus. Cæteræ actiones religionis poſitivæ, etſi à Deo tanquam finis illius ceſſationis intenderentur, non erant tamen illæ formaliter iis præceptæ, ex vi illius mandati.

b Sigon. *d. Rep. Heb. lib.* 2. *ca.* 8. Origo Synagogarum non fuit vetuſta. Neq; enim in hiſtoria Regum aut Iudicum ulla earum memoria celebratur. Ego eas in Babylonico exilio primum conſtructas putârim: ut qui Templo carerent, in quo aut orarent aut docerent, locum aliquem ſimilem Templo haberent, in quem ejuſmodi officii gratia convenirent. Atque hoc idem feciſſe reliquos diſperſionis Iudæos, in *Aſia*, *Egypto*, & *Europa*, cenſuerim.

things, as had their beginning many Ages after the Law was given in mount *Sina*: and many times it is ſpoken of things not very ancient, *Mat.*5.21,27,33. *Acts* 15.7 [c].

And againe, whereas it is ſaid, that the ſolemne performance of Evangelicall duties, is commanded by the generall word *ſanctifie, or keepe holy the Sabbath-day*: our anſwer is, that לקדשו to ſanctifie, is not taken in a generall notion, in the Law of the fourth Commandement, but in a particular notion, to wit, *Remember to ſanctifie the Sabbath-day, according as the Lord thy God hath commanded thee, Deut.* 5. 12. But that the Lord God commanded *Iewes* and *Iſraelites* to heare Evangelicall Sermons, and to adminiſter and receive Evangelicall Sacraments, upon every weekely Sabbath-day, is delivered in no paſſage or ſentence of *Moſe's Law*, but this was commanded by the Evangelicall Law onely.

They which in their popular Tractates and Collations, uſe to crye downe Eccleſiaſticall authoritie, and contend, that either wee muſt have a divine Law, for keeping holy the Lord's day, or elſe our religious ſervice, *will be ſuperſtitious, and not of faith*: maintaine with great confidence, that the fourth Commandement hath a particular and ſpeciall relation to the Sunday of every weeke: and that the ſame commandeth all Evangelicall duties, publike and private, which are to bee performed by Chriſtian people, upon that day: But this opi-

[c] Loria. *in Act.* Idem valet hic à temporibus antiquis, quod jamdudum, & jampridem. Pelarg. *in Matth.* 5. τῶ ἀρχαίοις nomine non ſemper intelliguntur antiqui à multis retro ſeculis ſed ii crebro notantur qui præceſſerunt nos, kadmonim, ſive Reſhonim, priores, &c.

nion is novell, and unheard of, untill theſe latter times: and beſides, the *old Law being defunct* [a], *and legall commandements being ceaſed*, the ſame cannot be a rule to Chriſtians, either of the fixed time, or for the forme and manner of Evangelicall worſhip. Now the fourth *Commandement* according to the literall ſenſe thereof, is a branch of the old Law, and one of the precepts thereof; *Quibus nunc Chriſtianos uti fas non eſt: which Chriſtians may no more lawfully uſe under the Goſpell, than circumciſion, and burnt ſacrifices* [b].

Vnder the Goſpell wee maintaine the generall equity of the fourth Commandement, and the ſpirituall and myſticall uſe thereof. *Sed quiſquis illum diem nunc obſervat, ſicut litera ſonat, carnaliter ſapit: ſapere autem ſecundum carnem, mors eſt* [c]. *Whoſoever in the time of the Goſpell obſerveth this day, according to the letter, is wiſe according to the fleſh: and to be wiſe according to the fleſh, is death.*

a Origen. *in Ioſh. Hom.* 1. Defuncta eſt lex, & legalia præcepta jam ceſſant. Iren. *l.* 4. *c.* 31. Hæc quæ in ſervitutem & ſignum data ſunt illis, circumcinxit novo libertatis Teſtamento. Quæ autem naturalia, communia & liberalia omnium, auxit & dilatavit.

b Auguſt. *d. util. Cred. c.* 3. Lex Pædagogus noſter erat in Chriſto, illa igitur Pædagogum, deſ[illegible] hominibus quem timere [illegible] magiſtrum poſtea quem diligerent. In quibus legis præceptis & mandatis, quibus nunc Chriſtianos uti fas non eſt, Sabbatum eſt, & circumciſio, & ſacrificia, &c.

c Aug. *d. ſpir. & lit. c.* 14.

T. B.

T. B. *Argument* 20.

We must have and retain such a Sabbath day as is commanded by the fourth Commandement.

But if we abolish Saturday the old Sabbath-day, once commanded in the fourth Commandement, then wee leave no Day as commanded, or which GOD hath sanctified are hallowed.

Answ. Christians are not bound to observe a Sabbath day, commanded by the fourth Commandement, or by any other speciall divine Law[a]. The Gospell of CHRIST hath given liberty to the Church, to appoint dayes and times for Divine worship in publike assemblies, and for ministeriall duties[b]. *And* accordingly

a Augustin. *Epistol.* 119. Observare diem Sabbati non ad literã jubemur, secũdum otium ab opere corporali.

b Aquin. *Quodli.* 4. *art.* 13. Hæc est differentia inter legem utramque, quia lex vetus determinabat multa, tam in præceptis ceremonialibus, pertinentibus ad cultum Dei, quàm etiam in præceptis judicialibus pertinentibus ad justitiam inter homines conservandam: Sed lex nova, quæ est lex libertatis, hujusmodi determinationes non habet, sed est contenta præceptis moralibus naturalis legis, & articulis fidei, & sacramentis gratiæ. *Cætera* verò quæ pertinent ad determinationem judiciorum, vel determinationem divini cultus, libere permisit Christus, qui est novæ legis lator, Prelatis Ecclesiæ, & principibus Christiani populi.

dingly the Church had made choice of the *Lord's* day, and of other Holy-dayes, against which no just exception can be taken.

T. B. *Argument* 21.

Wee must not bee partiall in the *Law*, *Mal.*2. nor mangle GOD's *Law*: but have respect to all GOD's Commandements, as *David* had.

But if we reject the old Sabbath, we are guilty of mangling God's *Law*.

Answ. They mangle the Law, who reject or disanull any part or member thereof, which is in force, and which ought to bee observed. *But* the Law of the old Sabbath, is not a Divine Law of that quality.

T. B. *Argument* 22.

It is maintained by many Divines, that one day of every weeke ought to be sanctified, by vertue of the fourth Commandement.

Now Saturday is God's ancient, and sanctified Day: and this Day is expressely commanded in the Decalogue.

Therefore Saturday, GOD's ancient, sanctified, and hallowed seventh Day, must be our weekely Sabbath.

T. B. *Pag.* 520. What Pulpit is there, in the Kingdome of *England*, which doth not on all occasions seale unto this truth, by proclaiming and publishing it unto the people?

Answ. It is consonant to the equity of the fourth Commandement, that one day in seven shall

shall be an Holy-day, wherein Christian people ought to rest, and give themselves to religious exercises: *And* the Church of Christ accordingly, both in ancient and moderne times, hath made choise of the *Lord's* day, being the day of our *Saviours* Resurrection, to be a weekly day of rest, from servile labour: and a solemne time for Divine worship: neither doth the Church hold it reasonable to alter this day [a].

But all this maketh nothing for the old Saturday Sabbath: *For* the Church of *Christ*, in all ages, maintaineth the cessation and expiration thereof.

[a] Covarruvias, *to. 2. var. Resolut. l. 4. c. 19. n. 7.* Non temere opinabimur hanc diei Dominicæ festivitatem, ab Apostolis Divina institutione edoctis, constitutam fuisse. Eam etenim legimus traditione Ecclesiastica, semper in Ecclesia Catholica, sanctificatam fuisse, ut tandem licet ab humano instituto Apostolorum processerit, & originem duxerit (quod quibusdam placuit) nimis indecorum esset, eam ab ecclesia mutari, aut tolli.

T.B. *Argu-*

T. B. *Argument* 23.

To reſt from worke on Saturday, the ſeventh day, is expreſly commanded in the Morall Law: and we finde it by experience a notable furtherance of GOD'S publike & private worſhip and ſervice, *&c.* and of the workes of mercy, both to Man and Beaſt.

Now all workes, commanded in the Decalogue, and which ſerve to promote God's ſervice, and to benefit men by ſhewing mercy, are morall and perpetuall, *pag.* 528.

Anſw. Reſting from worke and labour upon the *Lord's*-day, and other Holy-dayes: is as beneficiall to man, and as ſubſervient to all good offices, both of religion and of charity, as is reſting, and ſerving of *God*, upon the Saturday, or upon any other day. *And* the motives for keeping the *Lord's*-day, are greater than the Adverſary can bring any, for obſerving the Saturday.

T. B. *Argument* 24.

The obſervation of the ſeventh day Sabbath is expreſly commanded in the Decalogue: and it is ſuch a dutie, as being made knowne to a meere naturall man, he cannot in reaſon oppoſe it, but allow & ſubſcribe unto it: partly becauſe God himſelfe is the Author of it: and becauſe of the ends and uſes of it, namely reſting from toileſome labour, and refreſhing of body and minde, which are things very reaſonable and good.

Page 534. I ſee not but it might be proved, that the ſeventh day Sabbath is a Law of Nature. For as the *Gentiles*, ſome of them, found out the true GOD: ſo likewiſe ſome of them found out the ſeventh day Sabbath.

Anſw. 1. *It is* acknowledged by all men, that the ſeventh-day Sabbath was expreſſely com-

commanded the *Iewes* in the old Law: but that precept was temporary and positive, and therefore it obligeth not *Christians*, unlesse it be made manifest, that it was renewed or confirmed by some Evangelicall precepts.

Secondly, If the ends and uses of the legall Sabbath shall bee made knowne to a naturall man, they cannot perswade him to the observation of the seventh day of the weeke, rather then of the first. *For* to rest from toilesome labour, and to refresh the body and minde, upon Sunday, or upon Saturday, is equally beneficiall, and consonant to the rule of naturall reason. *And* GOD's institution of the Sabbath day, under the Law, is of no greater force to perswade men, that it is necessary to observe the seventh day, then His ordination is to move them, to observe other positive and temporary Lawes, which were inposed upon the *Iewes* in the old Testament.

Thirdly, whereas *T. B.* and before him, some Sunday Sabbatizers affirme that the law of the Sabbath of the 4th Commandement is of the law of Nature *, becaus some Heathen people found it out: *By* the same reason they may conclude, that the oblation of burnt-sacrifices, is of the law of Nature. *For* many of the *Gentiles* used such sacrifices. *But* very few among the *Gentiles* observed the seventh day Sabbath: *The Chaldeans had it in derision, Lam.* 1. 7. *And* Saint *Augustine* [a] saith of *Seneca*, That *among all the Ceremonies of the* Iewes, *he*

* R.B. *against* Br. *of the Sabb. ca.* 16. *It standeth firme, that the fourth Cõmandement* in every part thereof, *as it standeth in the Decalogue, is Morall, and of the law of Nature, pag.* 88.

[a] Aug. *de Civit. Dei, lib.* 6. *cap.* 11. Hic inter alias civilis Theologiæ superstitiones, reprehendit Sacramenta Iudæorũ, & maximè Sabbata: inutiliter id facere affirmans, quod per illos singulos interpositos dies, septimam ferè ætatis partem perdant vacando, & multa in tempore non agendo lædantur,

most of all reprehended their observation of the Sabbath: Because *by observing it, they spent the seventh part of their life in idleness, and doing nothing.*

b Plutarch. *in vita Thes.* Macrob. *Saturn. lib.* 1. *cap.* 16.
c Theod. *in* 20. *ca. Ezech.*
d Dio. Cass. *hist. Rom. lib.* 37.
e Abulens. *in Exo.* 31. *qu.* 10. Vocabant Iudæos septimos viros à septimo die quem observabant. A Sabbati observatione, eos denominabant, quasi à connotato proprio. *Ovid.* Terra Palestina septima culta viro. Ioseph. *c. Appion. l.* 2. Clem. *Alex. Strom. lib.* 5. Negant urbem ullam Græcorum, vel Barbarorum ex Iudaico ritu, à diei septimi cessatione ab opere suo, in suos mores suscepisse.
f Aquin. 1. 2. *q.* 94. *art.* 4. *& ib.* Cajetan. Conradus, Medina, *&c.* Scotus *in* 3. *dist.* 37. *& in sum.* Petigian. *ib. art.* 1. Scotus. Tertium præceptum quod est de Sabbato, est affirmativum, quantum ad aliquem cultum, exhibendum Deo debito tempore: *At* quantum ad determinationem hujus, vel illius temporis, non est de lege naturæ, strictè loquendo. *Similiter* nec quantum ad partem negativam, quæ includitur. Quia scilicet prohibetur actus servilis pro tempore determinato, prohibens à cultu tunc exhibendo Deo. Ille autem actus non prohibetur nisi quia impediens vel retrahens ab isto cultu qui præcipitur.

The *Grecians* and the *Romans* [b], observed for resting-dayes: the one the eighth day; and the other, the ninth. *Theodoret* [c] saith, That *no other Nation, but onely the* Iewes, *observed the Sabbath-day:* And *Dio Cassius* [d] placeth the weekely Sabbath among the speciall observances of that Nation. *The* Latine Poets also nick-named the *Iewes*, and called them, *Septimos viros, Seventh-day men* [e], because of their observing the seventh-day Sabbath.

But if any Heathen people did observe the Iewish Sabbath, this will not prove, that the Law of the Sabbath is of the Law of Nature. *For* some Heathens were circumcised, and offered burnt-sacrifices and oblations, &c. *But* they did not this by the light of naturall reason, but by imitation of *God's* people.

Lastly, if the law of the seventh day Sabbath, is of the law of Nature: *Then* it is either a principle, or a necessary conclusion of naturall reason [f]; or so agreeable to the former, that upon the notice of it, every reasonable

man

man will presently assent unto it, especially if he be judicious: but it is neither any principle, or necessary conclusion of naturall reason, nor consonant to either of these, in such a cleere manner, as that a judicious naturall man shall be forced upon understanding the tearmes, to yeeld assent unto it. And therefore the Law of the seventh-day Sabbath, is not of the Law of Nature.

An Argument of T. B. *propounded at the time of his censure.*

God delivered ten Commandements in Mount *Sinai.* They in all ages maintained this number. The rubrick of the service Booke, nameth ten Commandements, saying: Then *shall the Priest rehearse distinctly all the Commandements. The people after the fourth Commandement, say, Lord have mercy on us and incline our hearts to keepe this Law.* But this law commandeth the observation of the seventh-day *Sabbath.*

Byfeeld p 133. If you yeeld not the speciality

ciality (of the fourth Commandement) morall, you turne out one commandement of the ten, from being morall, for all your generality. For to say, that this is the morality of the Commandement, and no more, that some time should be sequestred to Divine worship, maketh this Commandement no more morall, than the building of the *Temple or Tabernacle is* morall. *Id. pag.* 144.

Answ. 1. Tenne Commandements were delivered in Mount *Sinai*, and of these tenne, the fourth *Commandement* is one. The *Israelites* also were commanded to keepe holy the seventh-day Sabbath. But it hath beene formerly proved, that this fourth *Commandement* was not simply and perpetually morall. Nevertheless, the same is read and expounded in the Christian Church, as other positive Precepts of the old Law: not to signifie the perpetuall obligation thereof, in respect of the particular day commanded therein: but to signifie the manifold graces of God, typed, and represented by this Law: and to perswade Christian people to observe the equity thereof, and to provoke them to the obedience of such spirituall and Evangelicall duties, as were prefigured by this Commandement.

T. B.

T. B. *Lord have mercy upon us, and incline our hearts to keepe this Law, &c.*

Answ. 1. We beseech GOD Almighty to incline our hearts to keepe and observe this Law, according to the equity thereof: which is, that upon the Lord's-day, and upon all Festivall dayes, and times, in which we assemble to serve and worship *God*, and *Christ*, and to heare his holy Word, and receive his Sacraments, &c. We may receive the assistance of Divine Grace, and bee inabled from above, both devoutly, reverently, and holily, to honour the Lord our God, and to edifie our selves in faith and true obedience.

2 We beseech GOD to give us grace, to observe the spirituall *Sabbath*, prefigured by the legall *Sabbath*, by abstaining from the servile lusts and workes of sinne [a]: throughout the whole course of our life, and especially upon those sacred dayes and times, which by the Christian Church, are devoted to the honour and service of *God* and *Christ*.

Our prayer then to God, prescribed in the Liturgie, is not to beseech him to incline our hearts to keepe this Law, according to the speciall forme and circumstance of time, commanded

a Greg. *Nyssen. d. Resurrect. 1.* Διὰ δὲ τοῦτο σαββατίσμα τῷ ὄντι τῷ κακῶν ἀπραξίαν δηλοῖ ἡμῖν.

Prosp *Sent. 114. ex* August. Malè celebrat Sabbatum qui ab operibus bonis vacat. Otium autem ab iniquitate debet esse perpetuum, quia bona conscientia non inquietum sed tranquillum facit. Hugo. Vict. *Allegor. in Exod. l. 3. c. 7.* Sabbatum Dei illud, quo exterius ab opere cessasse dicitur. Sacramentum est illius interioris Sabbati, ubi mens sancta per bonam conscientiam à servitute peccati quiescens, in gaudio Spiritus sancti jocundatur.

manded in the old Law: but in such a manner as is agreeable to the state of the Gospell, and the time of grace, that is, according to the rule of Christian liberty, and according to the equity and mystery of the fourth Commandement. Now Christian liberty hath freed *God's* people, under the Gospell, from the observation of dayes, and moneths, and times, and yeeres [b], upon legall and ceremoniall principles, *Gal.*4. 10. *Col.*2.16.

[b] Auguſt. *c. Adimant. Manic. c.* 16. Sabbati quietem non obſervamus in tempore: ſed ſignum temporale intelligimus, & ad æternam quietem, quæ illo ſigno ſignificatur, aciem mentis intendimus. Origen. *in Gen. Hom.* 10. Iudæorum eſt dies certos & raros, obſervare ſolennes: & ideo ad ad eos dicit Dominus, quia Neomenias veſtras & Sabbata non ſuſtineo. Odit ergo eos Deus, qui unum diem, putant feſtum diem eſſe Domini. Hieron. *in Galat.* Omnes dies æquales, &c.

Ἀναστευή: *That is, Arguments of Confutation, proving that* T. B. *his Sabbatarian Doctrine, is erroneous.*

Argument 1. Every *Commandement* of the Old Testament legally ceremoniall, is disannulled and expired in respect of outward observation, under the Gospell.

The *Commandement* of the seventh-day *Sabbath*, is legally ceremoniall.

Therfore the *Commandement* of the seventh-day *Sabbath*, is disannulled and expired in respect of outward observation, under the Gospell. And consequently, Christian people are not obliged, by the Law of the fourth *Commandement*, to the weekely observation thereof.

The Major Proposition is confirmed by all these Arguments following.

1 The cessation and expiration of the whole ceremoniall Law, in respect of outward observation is foretold, in the Prophets, and in the Psalmes.

2 Our Saviour in the Gospell preached and foretold the same.

3 The holy Apostles and their colleagues in the Acts, and in the Epistles to the *Galathians, Colossians, Hebrewes*, &c. deliver this Doctrine.

4 The true Catholike Church of Christ, ever since the holy Apostles dayes, maintaineth this doctrine, to be a Divine verity, and the contrary to be heresie.

The Minor Proposition is thus proved.

Many proprieties and formall characters of legall ceremonies, are belonging to the seventh-day *Sabbath* of the fourth Commandement, which argue the same to bee legally ceremoniall. And this being proved, it is an undoubted verity, that the seventh-day *Sabbath* of the fourth Commandement is legally ceremoniall, and the observation thereof obligeth not Christians.

The

The first *Character of legall ceremonies, is, that they were externall actions, signes, or types, representing and prefiguring things to bee fulfilled, or to come to passe under the Gospell*, Heb. 10. 1. 1 Cor. 10, 6. Col. 2. 17.

Now resting from servile labour, upon the old *Sabbath day*, was a figure and represent of spirituall ceasing and abstaining from the servile workes of sin, by Christian people under the Law of grace [a]; and the same prefigured the spirituall rest, which the righteous should have in *Christ* [b]: and the eternall rest of heaven, where *people shall dwell in a sure dwelling, and safe resting-place*, never to bee disquieted with labour, feare, miserie, or care [c], *Heb.* 4. from *ver.* 3. to the end of the 11. *verse*.

a Tert *c. jud. c.* 4. Origen. *in Num. Hom.* 23. Aug. *in Ioan. tr.* 3.
b Epiph. *Hær.* 66. *n.* 85. Isidor. *Hisp.* Orig. *lib.* 6. *ca.* 18. Damian. *l.* 2. *ep.* 26.
c Aug. *c. Adaman. c.* 16. Cyril. Alex. *in Ioan. l* 4. *c.* 51. Hieron. *in Esa.* 56. & 58. Amb. *in* 13. *ca. Luc.* Greg. *Nyss. d. Resur. orat.* 1. Chrys. *in Mat. hom.* 40. Iunil. *Affric. d. part. div. legis. l.* 2. *c.* 6 Anastas. *Sinait. Anagog. contempl. in Hexam. l.* 7. Hugo Vict. *Allegor. in Exod. l.* 3. *c.* 7. G. W. *of the Sabb. pag.* 31. *The seventh day kept among the Iewes, was ceremoniall; and did shadow out unto us our eternall rest, as appeareth, Heb.* 4. 4, 10.
Id. *pag.* 33.

T. B. *His Objection.*

S. *Paul*, *Col.* 2. 17. By *Sabbaths*, which he saith were figures of good things to come, understandeth not the weekely *Sabbaths*, but the annuall: for the word

Sabbaths is indefinite, and not generall: and all the other things mentioned in the Text, were not written in the decalogue, and therefore of different kinde, from the ſeventh-day Sabbath. The reſt were ſignes and ſhadowes of good things to come: but the ſeventh-day *Sabbath* was a ſigne of a thing paſt, to wit, the Creation of the world.

N. B. upon *Col.* 2. 16. *p.* 75. Object. Is the *Sabbath-day* that was morall abrogated? *Sol.* No, the Apoſtle ſpeaketh here of the ceremoniall Law, not of the morall: and of ceremoniall *Sabbaths*, not of the morall *Sabbath*: the word is in the plurall number.

E. E. p. 91. The Apoſtle meaneth not the *Sabbath* of the Lord, but the firſt and laſt day of the great Feaſts, the *Paſſeover, Pentecoſt, &c.*

I. D. p. 132. *R. B. p.* 130. *D. D. p.* 60. *R. C. p.* 118.

Anſw.

Anſw. All ancient and moderne expoſitors of holy Scripture, who are men of note and authority, in the Church, expound *Saint Pauls* Text, *Col.* 2. 17. of weekely *Sabbaths*, as well as of annuall: and when *Fauſtus* the Manichee, contended againſt the Catholike Church, about the legall *Sabbath*: S. *Auguſtine* objected this Text of S. *Paul* againſt him, ſaying, *Tu Apoſtolo reſponde ſi potes, qui vacationem iſtius Diei, umbram futuri eſſe teſtatur.* *Anſwer* thou the Apoſtle, if thou beeſt able, who witneſſeth that reſting upon the *Sabbath day*, was a figure of that which was to come.

2 The reaſons which the Sabbatarians uſe, to ſhew that *Saint Pauls* Text is not to be underſtood of the *Sabbath* of the fourth Commandement, are of no worth.

The word Sabbath (ſay they) *is plurall and indefinite in that Text. Therefore it comprehendeth not the Sabbath of the fourth Commandement.* But this cavill is ridiculous. For firſt of all, in the very Decalogue it ſelfe, where the Law of the weekely *Sabbath* is rehearſed, the Greeke tranſlation reades, μνήσθητι τὴν ἡμέραν τῶν σαββάτων. *Remember the day of the Sabbaths, Exodus* 20. 8. And in *Deuteronomie* 5. 12. φυλάξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν. *Obſerve the day of the Sabbaths to hallow it.* In like manner, the word *Sabbaths* is uſed in the plurall number, in many other paſſages, both of the Old and New Taſtament, in which it is certaine, that it comprehendeth the *Sabbath* of

the fourth Commandement. *Levit.* 19. 3. *Lam.* 1. 7. *Eſay* 1. 13, & 56. 4, 6. *Ezech.* 20. 12. *Mat.* 12. 5, 11. *Marke* 1. 21. & 2. 23. & 3. 2, 4 *Luke* 4. 31. & 6. 9. & 13. 10. *Acts* 13. 14. & 16. 13. & 17. 2. Laſtly, in the Text of *Leviticus*, which the Sabbatarians alleage, for their novell expoſition of S. *Paul*, *Col.* 2. 16. the plural word *Sabbaths*, comprehendeth the ſeventh-day Sabbath of the fourth Commandement, *Lev.* 23. 3. with *verſe* 38.

Another of their Cavils is : The Sabbaths of which Saint *Paul* ſpeaketh, were ſhadowes of things to come : but the Sabbath of the fourth Commandement, was a ſigne of a thing paſt, namely, of the Creation of the world.

This is a miſerable *ſubterfuge* : for the annuall *Sabbaths*, namely the Paſſeover, and the Pentecoſt, &c. were obſerved in memory of things paſt, to wit, deliverance out of Ægyptian bondage, and the giving of the Law in Mount *Sinai* : and they were alſo ſhadowes and figures of things to come : namely, the redemption of mankinde by CHRIST :

The

The ſending downe the *Holy Ghoſt* in fiery and cloven tongues, at the Feaſt of Pentecoſt, by meanes whereof the Holy Apoſtles were enabled to teach the Evangelicall Law of *Chriſt*.

Another *propriety and formall* Character *of legall and ceremoniall obſervances, is:* They *were proper to the* Iewes *and* Iſraelites, *and did belong to the partition wall, of which* S. Paul *ſpeaketh,* Epheſ. 2. 14.

This *Character* belongeth to the Sabbath of the fourth Commandement; for the Law of this Sabbath was given to the *Iewes* and *Iſraelites* onely, and not to any other Nation of the world, unleſſe they became Proſelytes: *And* the obſervation of this weekly day, in recognition of the benefit of creation, was a principall diſtinctive ſigne, differencing the *Iewes* from all other people: as I have formerly ſhewed in my ſolution of *T. B.* his 24th. Objection, *pag.* 156.

Theodoret upon *Ezech.* 20. 12. ſaith as followeth [a]; *The Law of Nature taught all people,*

a *Theodoret.* Illud, Non mœchaberis, non furtum facies, & alia cum his cõjuncta alios quoque homines naturæ lex edocuit: *At* Sabbati obſervandi non natura magiſtra, ſed latio legis. *Ita* aliis igitur, cum aliis communione juncti, in obſervatione Sabbati propriam quandam videbantur obtinere Rempublicam: *Nulla* enim alia gens hoc otium obſervabat: *Neque Circumciſio*, ita ipſos ab aliis diſtinguebat, ut Sabbatum. *Quippe* circumciſionem *Idumæi* quoque habebant, qui ab *Eſau* genus ducebant: Et *Iſmaelitæ* ſimiliter: *Ægyptii* item à *Iudæis* hanc edocti obſervare ſtudebant: quod per Prophetam *Hieremiam* Deus declaravit, cum dixit: Et viſitabo ſuper omnes Circumciſos præputium ipſorum, ſuper Ægyptum, & ſuper Edom, *&c. Sabbati* verò obſervationem, ſola Judæorum natio cuſtodiebat: Idcirco dixit Deus, quia Sabbata mea dedi eis ut ſint in ſignum, inter me, & inter ipſos, *&c.*

that

that Murther, Adultery, Perjury, Theft, &c. *were unlawfull: But the observation of the Sabbath day did not come from Natures teaching, but from the positive Law of* God. In *many other observances the* Iewes *were conjoyned, and had fellowship with other people of the world:* But *in keeping the Sabbath day, they had a Republike proper to themselves.* For *no other Nation besides themselves observed this day of rest.* Neither *did Circumcision so much distinguish them from other people, as the Sabbath:* Because *the* Ismaelites, Edomites, Egyptians, [a] *&c. being instructed by the* Israelites, *were circumcised;* But *the Iewish Nation alone observed the Sabbath.* And *for this cause the* Lord *saith by* Ezekiel: *I gave them my Sabbaths to be a signe betweene mee and them, that they might know, that I am the* Lord, *to sanctifie them,* Ezek. 20. 12.

a *Ambros. Epist. 77 pag. 1122.* Ægiptii impium judicant sacerdotem qui nequaquam habeat circumcisionis insigne. Reperimus in historia veterũ non solùm Ægiptios, sed etiam Æthiopum & Arabum & Phœnicũ aliquos circumcisione usos. *Hieronim. in Galath. c. 5.*

A third Character *of legall observances:* They *were imposed upon the* Iewes *and Israelites, as an heavie burden, to signifie unto them the heavie and insupportable burden of the old Law,* Acts 10. 14. Gal. 4. 24.

The Law of the Sabbath, was an heavie burden [b]. *For* the *Iewes* were prohibited on

b Philo *vita Moßis, lib.* 2. Ioseph. *Antiq. lib.* 14 *cap.* 17. Origen. περὶ ἀρχῶν, *lib.* 4. *pa.* 470. Aben-*Ezra. ap. Abulens. Exod.* 35. *quæst.* 1. Hieron. *proem. Epist. ad Galat. & in Esa.* 58. *& in Amos* 5. Anastas. *Sinait. Anagog. contempl. in Hexam. lib.* 7.

that

that Day, *To kindle any fire, throughout all their habitations*, Exod. 35. 3. And *whosoever did any worke upon that day, must dye*, Exod. 35. 2. *The Israelites* on that day might not travell, or take any journey: nor carry any *burthens, Ier.* 17. 21. *Neh.* 13. 15. nor bury or enbalme their dead, *Luke* 23. 56. *And* a silly man which *gathered sticks upon that day*, was apprehended and put in ward, and at length stoned to death by the Lord's owne appointment, *Num.* 15. 36.

The *fourth* Character *of legall observances, they were commanded to be observed by the* Iewes, *in memory and recognition of some speciall benefit conferred upon them.*

The legall Sabbath was commanded to be observed, by the *Iewes* and *Israelites*, to put them in minde of their mighty deliverance out of Ægyptian servitude: and to incite them to thankfulnesse and obedience to *God*, for their rest and liberty in the Land of *Canaan*, *Deut.* 5. 15. *Remember that thou wast a servant in the land of Ægypt, and that the Lord thy God brought thee out thence, by a mighty hand and stretched out arme: Therefore the Lord thy God commanded thee to observe the Sabbath day.*

Conclusion. It cannot therefore bee denied, but that the Sabbath of the fourth Commandement having so many Characters, and for-

mall properties of legall Ceremonies is positive and legall: and the same being such, the observation thereof is superstitious, and obligeth not *Christians* under the Gospell.

The second Argument against T. B. *his Position.*

No Precepts of the old Law, meerely positive, are in force, or of necessary observation, under the Gospell, unlesse the same be ratified and confirmed by the Gospell.

The fourth Commandement of the Decalogue, in respect of the particular day of the weeke, therein specified, is a precept of the old *Law*, meerely positive: *And* it was not ratified or confirmed by the Gospell.

Therefore, this Commandement of the Decalogue, in respect of the particular day therein specified, is not in force under the Gospell.

The minor proposition of this argument is formerly proved, *pag.* 34. &c.

And the major proposition likewise, *pag.* 33. and 37.

It is likewise proved from the Apostles doctrine, concerning the expiration of the old *Law*: and it was decreed in the Apostolicall Synod at *Hierusalem*, Act. 15. 28. *It seemed good*

to the Holy Ghost, and to us, to lay no more burthen upon you, than these necessary things, that is, that ye abstaine from things offered to Idols, and from bloud, and from that which is strangled, and from fornication.

Lastly, the same is evident by examples: for no instance can bee brought of any positive precepts of the old Law, which are in force under the Gospell, but only such as were ratified by CHRIST or his Apostles: *Or* which were appointed by the *Christian* Church, after the Apostles, and used as things adiaphorous.

The third Argument against T. B. *his Position.*

All, and every precept, of necessary observation under the Gospell, is either a precept of the law of Nature, *Or* a precept Evangelicall, *Or* a precept of the Church, composed according to such rules and Canons, as the Holy Ghost hath delivered concerning the making of Ecclesiasticall Lawes.

The Law of the fourth Commandement concerning the seventh day Sabbath, is neither a precept of the law of Nature; nor a precept Evangelicall, enacted or confirmed by *Christ*, or by his Apostles. Nor yet an Ecclesiasti-

call precept, impoſed by the lawfull Paſtors and Rulers of the *Chriſtian* Church.

Therefore, the law of the fourth Commandement concerning the ſeventh-day Sabbath, is not of neceſſary obſervation under the Goſpell.

Firſt, It is no precept of the Law of Nature [a], for then it muſt either be a Principle of that Law, naturally imprinted in the conſcience of all mankinde: or a neceſſary concluſion of ſome ſuch Principle: or ſo agreeable to one of theſe, that a naturall man underſtanding the termes by which it is expreſſed, ſhall be forthwith convinced, that it is to bee embraced [b]. *But* it is none of all theſe, for it is inconſequent to conclude in this manner. The true and living *God* ought to be ſolemnely and publikely worſhipped in due and convenient time: Therefore He muſt be worſhipped upon the ſeventh day.

Secondly, It is no Evangelicall precept: for it is not impoſed in the new Teſtament, either expreſly or implicitely.

Thirdly, It is not a Precept of the Chriſtian Church, for in place thereof the Biſhops and Fathers of the Church, have appointed the *Lord's*-day, and other Feſtivall or Holy-dayes, for the publike and ſolemne worſhip of GOD, and CHRIST, and for the exerciſe of miniſteriall and Eccleſiaſticall offices.

a Iacob. Granado. *In Tho Aquin. 1.2. Contr. 7. d. leg. tr. 2. diſp. 4.* Dicendum eſt legem naturalem conſiſtere in illo dictamine rationis ſive intellectus, quod dictat aliquid ita eſſe bonum, ut ſit diſſentaneum naturæ intellectuali, illud nõ amplecti: Et aliud ita eſſe malum, ut ſit diſſentaneum eidem, illud non reſpuere.

b Scot. *in* 3. *d.* 37. Strictè loquendo nihil aliud eſt de lege naturæ niſi principium, vel cõcluſio demonſtrata. Sic tamen extendendo, quandoque dicitur illud eſſe de lege naturæ, quod eſt verum practicum conſonũ principiis, & concluſionibus legis naturæ in tantum, quod ſtatim notum eſt omnibus, illud convenire tali legi.

The fourth Argument againſt T. B. *his Poſition.*

All Divine Lawes, the obſervation whereof is neceſſary to eternall ſalvation, in the time of the *Goſpel*, are written and imprinted by the Spirit of *God*, in the hearts of faithfull people [a].

The Law of the ſeventh day Sabbath, is no Divine Law, written and imprinted by the Spirit of *God* in the hearts of faithfull people.

Therefore, the Law of the ſeventh day Sabbath, is no divine law, the obſervation whereof is neceſſary to eternall ſalvation, in the time of the Goſpell.

a Auguſt. *de Spir. & lit. c.* 20. *&* 21. Euſeb. *Demonſtr. Evang. lib.* 1. *cap.* 8. Ambroſ. *Epiſt.* 7. *pag.* 941.

The major Propoſition is confirmed by the Prophet *Ieremy*, Chap. 31. 33. and by S. *Paul*, *Heb.* 8. 10. and *Heb.* 10. 16. 2 *Cor.* 3. 2, 3.

The Minor Propoſition is proved by theſe reaſons:

Firſt, *The* holy Biſhops, Martyrs, and Paſtors of the Primitive Church, were faithfull people, and eminent for ſanctity of life, and all kinde of vertue.

Secondly, *The* Spirit of grace was powred into their hearts in great abundance: And that which the Prophet *Ioel* foretold, was fulfilled in them, *Acts* 2. 17.

Thirdly, *Theſe* eminent Saints of *God*, being many of them Guides, and ſpirituall Governours in the Church of *Chriſt*, and ſundry of them holy Martyrs, neither obſerved the Sabbath of the fourth Commandement, as a religious duty neceſſary to eternall ſalvation: *Neither* did they impoſe the neceſſary obſervation thereof, according to the Law of the fourth Commandement, upon the *Chriſtian* Church, wherein they were Rulers: *But* on the contrary, they inſtructed the flock of Chriſt, that the law of the old Sabbath was diſannulled under the Goſpell: *And* both by their doctrine and example, they maintained the religious obſervation of the *Lord's*-day, and of ſuch Feſtivals and Holy-dayes, as the precept of the Church in their times appointed. *Some* of them, becauſe of the *Iewes* and Proſelytes, made the Saturday an Holy-day for divine ſervice: *But* as ſoone as they had fully inſtructed *Chriſtian* people, concerning the quality of the day, they aboliſhed the obſervation of it.

The fifth Argument against T. B. *his Position of the old Sabbath.*

Morall Lawes and Commandements obliging all Nations of the world to obedience, must be of such qualitie, in respect of the dutie commanded, or the matter prohibited: *As* that there is a Morall possibility, for all Nations, upon whom they are imposed, to observe them.

But there is not a Morall possibility, in the Law of the old Sabbath, for all Nations to observe it.

Therefore the Law of the old Sabbath, delivered in the fourth Commandement of the Decalogue, is not a Law and Commandement universally obliging all Nations to obedience.

1 *The first* Proposition is true, both in all Lawes simply and perpetually Morall: *And* in all just positive Lawes.

All Lawes of the first kinde, are connaturall to all man-kinde: and they are of such qualitie, that all and every Nation of the World, one as well as another, may observe them, if they will use their best endeavour. *As may* appeare by setting downe an Induction of all such Lawes, whether

whether they be principles, or immediate, or remoter conclusions of the Law of Nature.

Lawes of the second kinde, namely such as are positive, must be just, and they must be reasonable: and if they bee such, then there is a morall possibility in them to bee observed: and they are so attempered and proportioned to the quality and the state of Subjects in generall, as that they agree with their nature and kinde, with the Region and Countrey where they live, and they have all other conditions and circumstances, arguing their observation to be possible.

Now if they bee simply impossible to bee kept: or if their observation bee so difficult, as that one man of an hundred, is not able to obey them: all such Commandements and Lawes are unjust and ungodly. For King *Pharaoh* is condemned by God and Man, because he made such a Law, *Exod.* 5. 6,7.

2 The second proposition, namely, there is not a morall possibility, for all Nations to observe the Law of the old *Sabbath*, is confirmed in this manner,

The *Sabbaticall Law* of the fourth *Commandement* is thus set downe, *Exod.* 20. 8. *Remember the Sabbath day, to keepe it holy.* 9. *Six dayes shalt thou labour and doe all thy worke.* 10. *But the seventh Day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, &c.* 11. *For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the*

the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

Exod. 16. 23. *This is that which the Lord hath said : To morrow is the rest of the holy Sabbath unto the Lord : bake that which ye will bake, to day, &c. that which remaineth over lay up for you, to be kept untill the morning.* 24. *And they laid it up untill the morning, &c.* 25. *And* Moses *said, eate that to day, for to day is the Sabbath unto the Lord : to day yee shall not finde it in the field.* 26. *Six dayes ye shall gather it, but on the seventh-day, which is the Sabbath, in it there shall be none.* 27. *There went out some of the people on the seventh day for to gather, and they found none.* 29. *The Lord hath given you the Sabbath; therefore he giveth you on the sixth day, the bread of two dayes, &c.*

Observat. 1. The fourth Commandement made one day of seven a weekely *Sabbath.*

2 This day had a morning, or Sun-rising, and an evening, or Sunne-setting throughout the whole yeare.

3 It was that day of the week on which the LORD Himselfe rested, and in which no *Manna* descended, as it did the other six dayes.

The *Sabbath* then of the fourth *Commandement* is a day of every weeke, distinguished from the rest of the dayes, by the rising and setting, and by the motion of the Sunne, in the Hemisphere, on that Region and Climate, in which there is a day, and by the departure of the Sunne when it is night.

Application *of the former Declaration to the question.*

In some habitable Regions, and under some Climates, the yeere is not distinguished by weekes, containing each of them seven dayes: neither are there severall naturall dayes, of twenty foure houres, consisting of morning and evening, by meanes of the rising and setting of the Sun: as these instances and examples following doe declare.

Continuance of the Sunne *above the Horizon.*

Latitudes of places.

1 *Grad.* 70. *ó.* In the *Southerne* part of *Groineland*, *Finmarke*, *Lapland*: and in the *North* of *Russia* and *Tartaria*, one day lasteth from the 10. of *May* unto *Iuly* 14. 65. of our dayes.

2 *Grad.* 75. *ó.* In the *North* of *Groineland*, the Isle of *Chery*, *Nova Zembla*, *Lancasters*, and *Horse-sounds*: the day continueth from *April* the 21. untill *August* the 2d. of our dayes 102.

3 *Grad.* 80. *ó.* In the *North* of *Baffins-Bay*, and *Greeneland*, the day continueth from *April* the 6th. untill *August* 17. of our dayes 133.

4 *Grad.*

4 *Grad.* 85. ó. In Regions and places undiscovered, the day continueth from *March* 23. untill *August* 31. of our dayes 161.

5 *Grad.* 90. ó. Vnder this degree, the day continueth from *March* the 10th, untill *September* the 13th. of our dayes 187.

Now from the Premisses, this argument ariseth.

The Law of the fourth *Commandement* enjoyneth the observation of such a Sabbath-day, as is distinguished from the other dayes of the weeke, by morning and evening, by the rising and setting of the Sun, and by the presence and absence thereof, within the space of every 24. houres.

But in many Regions of the World, and under sundry Climates, there are no ordinary weekes containing seven particular dayes, distinguished each from other by morning and evening, and by the rising and setting, and by the presence and departure of the Sun.

Therefore the Sabbath-day of the fourth *Commandement* cannot bee observed in many Regions of the universall world, by such Nations as live under a Climate where there are no such weekes and dayes, as the Law of the fourth *Commandement* enjoyneth to be observed. For the subject of that *Commandement* is a naturall day of 24. houres: and where that subject is wanting, how is it possible for any Law that wanteth his proper Subject to bee in force?

Now if any shall conceive, that although in the Regions, and Climates aforesaid, there bee no such particular day, as is expressed in the fourth *Commandement*; Yet there is a sufficient and equivalent space of time, which may bee measured by houres: my answer is, That the Law of the Decalogue requireth the keeping holy of such a seventh day, as is distinguished from the day before, and the day after, by a new returne, arising, presence, and going downe of the Sun: but time and houres in generall, doe not yeeld or constitute such a day.

Mary Evans

THE

THE SECOND PART OF THIS TREATISE, concerning the SUNDAY, or LORD'S-DAY.

T. B. *His Positions concerning the* Sunday, *or Lord's-day.*

Thes. 1. The religious observation of this day, is not commanded Christians by the fourth Precept of the Decalogue, *Exod.* 20. 8. *Remember the Sabbath day to keepe it holy.*

Thes. 2. The weekely keeping holy the Sunday, or Lord's-day, is not Commanded in the New Testament by any written Law of Christ Himselfe, or of His holy Apostles.

Theſ. 3. It cannot be proved by any evidence of Scripture, that the holy Apoſtles themſelves in all Churches planted by them, did conſtantly and perpetually keepe holy this day: but it is impoſsible to demonſtrate, that either themſelves or their immediate ſucceſſors, or colleagues, obſerved it, or commanded it to be obſerved in any Church, according to the rule of the fourth *Commandement.*

Theſ. 4. It is ſuperſtition, and voluntary religion, ἐθελοθρησκεία: (according to the definition of ſuperſtition, delivered by the Puritans) to impoſe the neceſſary and perpetuall obſervation of the Sunday, upon the Chriſtian Church.

Anſw. to the firſt Poſition.

Theſ. 1. The keeping holy the Sunday of every weeke, is not commanded by the fourth Precept of the Decalogue, expreſly, formally, or literally.

Reaſons. The day expreſly, formally, and in particular enjoyned in the fourth *Commandement*, is יום השבת. ἡ ἡμέρα τῶν σαββάτων: *Sabbatum*, that Sabbath which is properly ſtiled

led the weekely *Sabbath day*, in the *Law*, and in the Prophets, and in the New Testament.

2 The day commanded in that Law is, יום השביעי, ἡ ἡμέρα, ἡ ἑβδόμη. *Illa dies, ipsa septima dies*, that day of the weeke, that very day, *in actu signato, & in actu exercito*, which GOD passed his *Law* upon, and upon which, both he himselfe rested, after six dayes action in creating the great opifice of the World, *Gen.* 2. 1, 2. *Exod.* 20. 11. And that very day of the weeke, on which the *Israelites* rested from servile workes, after six dayes previous labour, *Exodus* 20. 9. That seventh day, which *God* blessed, and sanctified it ויקדשהו, *Gen.* 2. 3. [c] *Exo.* 20. 11. ἡγίασεν αὐτὴν. *Sanctificavit illam.*

It was that day of the weeke, in wch no *Manna* fell in the desert [d], nor could bee found, when some of the people went out to gather, *Exod.* 16. 27. It was the day of the weeke, on which the *Israelites* might neither *bake nor seeth*, *Exod.* 16. 23. Nor *kindle any fire*, throughout their habitations, *Exod.* 35. Nor *carry any burdens, nor bring them in by the gates of Hierusalem, Ieremy* 17. 21. the only day on which to gather any sticks, or doe any servile worke was capitall, *Exod.* 31. 13. *& Chap.* 35. 2. *Num.* 15. 32, 36.

Lastly, it was the very day of the weeke concerning which, the Pharisies so often bequarrelled our *Saviour* in the Gospell: and the Disciples pluckt the eares of Corne to eate, *Matth.* 12. 1. and *Christ* taught the people in the

[c] Aug. *Epist.* 119. Nusquam legimus in Genesi, sanctificationem per omnes priores dies, sed de solo Sabbato dictum est, Et sanctificavit Deus diem septimum.

[d] Orig. *in Exod.* Hom. 7. In nostra dominica semper pluit Manna de Cælo: in Sabbato non pluit.

the Synagogue on that day, *Mark.* 6.2. *Luke* 4. 16. The Apostles likewise, *Acts* 13.14. 42.44. *& Chap.* 17.2.

G. W. of the sab. p. 31. The day or time of the rest is not perpetuall: for if you marke, God saith not, Remember the seventh day to rest upon it: but remember the day of rest. *The* Apostles might change the day, because they found no limited day, set downe in the Cō-mandement.

H. B. The fourth Commandement saith not: Remember the seventh day to sanctifie it: but remember the *Sabbath*, whatsoever it be, to sanctifie it.

R. B. Light of faith, *pa.*147. The Commandement saith not, The *Lord* blessed the seventh day: but the *Lord blessed the Sabbath day*, be it the seventh or the first day of every weeke.

Answ. It seemeth by this doctrine, that it had beene lawfull, by the fourth Commandement, for the *Iewes* and *Israelites*, to have made any day of the weeke, their ordinary *Sabbath*: and these dogmatists are not afraid to make the Holy Ghost a lyer, who teacheth in most cleare and expresse termes, that *God* Almighty blessed and hallowed the *very seventh day, on which Himselfe rested*, and none of the other six dayes, to wit, In that peculiar manner, which is mentioned, *Exod.* 20.11.

Thes. 2. *T. B.* His second Position, (namely: The Lord's-day, is not made a weekely *Sabbath*

Sabbath, by any written *Law* of *Christ*, or of his Apostles) must be granted, untill his Puritan adversaries represent unto us some written Law of *Christ*, and his Apostles, affirming the contrary. But they can finde no such *Law* in the foure Evangelists, nor in the Acts of the Apostles, nor in the Epistles of the holy Apostles, or in the Booke of *Revelation*: nor in any other authentike record, *nisi in scrinio pectoris sui.*

R. B. Light of faith, pag. 149. The change of the day is *easily proved* to bee divine: it is called in the Scripture, *The Lord's day*, *Rev.* 1.10. as the holy Supper of the Eucharist is called the *Lord's Supper*, 1 *Cor.* 11.20.

(It was) first instituted by the *Lord*, and in its use referred to the *Lord*; for who could change the day of the Sabbath, but he that is *Lord* of the Sabbath, that is, CHRIST? *Marke* 2.28.

The practice of our Saviour, and the Apostles who appeared on this day, and held their assemblies on this day, *convinceth it sufficiently to be commanded by our*

Lord and Saviour, Iohn 20. 19,26. *Acts* 2.1. *& Chap.* 20. 7. 1 *Cor.* 16 2. and reasons strong and many may be given.

The Commandement that a seventh part of our time be consecrated to God, is morall: therefore the institution of the Lord's-day, could not be deferred one whole weeke: for the *Iewes* Sabbath, in respect of the determination thereof to the seventh day, was abrogated *de jure,* in *Christs* death: if it were deferred to the Apostles ordination (though then also it were divine, for they had the spirit of Christ) yet the Church must have beene left destitute of a *Sabbath* for a time, and onely nine precepts, to have stood in force, for that space.

Answ. R. B. His maine Proposition in this passage is: *The change of the seventh day to the first day, is divine.* But if this man will prove his conclusion, he must not discourse and dictate, but demonstrate, that the change of the old *Sabbath* into the *Lord's day,* according to all the qualities, and circumstances thereof, to wit, strictnesse, and duration of resting from worldly labour, and necessary, and perpetuall obligation hereunto, is *of divine Institution.*

R. B.

R. B. Argument 1. *The name,* Lord's-day, *proveth divine institution, &c.*

Answ. The name, *Lords-day*, proveth that this day had relation to *Christ*, by reason it was the first day of his Resurrection: and if it were dedicated to the service of *Christ*, by the Apostolicall Church, this will not prove that it should be the *Sabbath* of the fourth *Commandement*, but a Christian Holy-day. And the lawfull ordination of the Church, may give the name *Lord's-day*, to an *Holy-day*: aswell as Episcopall laying on of hands, may make one which was a *Lay-man*, be called a *Priest* or *Minister* of our *Lord Iesus Christ*.

R. B. Argument 2. *None could change the day but* Christ *who is Lord of the Sabbath.*

Answ. None could doe this by power of excellency, or originall authority: but the Bishops and Pastors of the Church, being appointed rulers by Christ, might doe this by delegate and derivative power, and by vertue of their commission. For the Temple of *Hierusalem*, and the Synagogues of the *Iewes* in ancient times were principally the Lords: yet the Rulers of the Church had power to change them into other Christian Oratories; and time and place, are much of a quality.

R. B. Argument 3. *Our* Saviours *apparition on this day, convinceth it to be commanded, &c.*

Answ. If it convinceth it to be commanded, then it proves demonstratively that it is commanded: but how can this man make his illation good, *viz.* Our *Saviour* appeared the first day of the weeke to his Disciples: *Ergo,* he ordained the first day of the weeke, to be the *Sabbath* of the fourth Commandement?

For our *Saviour* appeared to his Disciples, and to others, by the space of forty dayes, *Acts* 1.3. He appeared on the working-day at the *Sea of Tyberias*, when his Disciples were a fishing, *Iohn* 21.1,2. And his most solemne apparition among all the rest, was that which happened on *Ascention Thursday*, *Luke* 24. 50. *Acts* 1.9. 1 *Corinth.* 15.6.

It is therefore a voluntary assertion, and impossible to bee made good, that our *Saviours* apparition upon the *Sunday*, or first day of the weeke, contained a Commandement or a divine Precept, to make that day the Sabbath of the Decalogue.

R. B.

R. B. *Arg.* 4. The holy Apostles held Assemblies on this day: *Ergo*, They ordained it to bee a perpetuall Sabbath, in place of the Sabbath of the fourth Commandement.

Answ. *We* beleeve that the holy Apostles ordained the Sunday, to be a weekely Holyday, because the Primitive Fathers, who lived some of them in the Apostles dayes, & others of them immediately after, and who succeeded them in Apostolicall Churches, did universally maintaine the religious observation of this day. *But* it cannot be proved *out of the Scripture*, either that the Apostles constantly observed this day in all Churches: *Or* that they commanded every Christian Church to observe it: *Or* that they commanded any one Church to observe it, according to the old rule of the fourth Commandement.

Lastly, the Apostles, and likewise many successors of the Apostles, for many ages, at least three hundred yeares, kept holy the Saturday of every weeke in some Churches, as well as the Sunday: *But* they kept neither of these dayes by continuall resting from secular labour, according as the law of the fourth Commandement obliged the *Iewes*. *Reade* before, *pag.* 71. &c.

R. B. The Commandement that a seventh part of our time be consecrate to GOD, is morall. *Now* the legall Sabbath, in respect of the determinate day, was *De jure* abrogated in CHRIST's death. *If* therefore CHRIST had not ordained the Sunday Sabbath, there should have beene no Sabbath day in being: *And* consequently, one Commandement of ten, had beene lost.

Answ. These new Masters commonly begge the question in the grounds of their Arguments, and take that as granted, which can never be proved. *For* there is no commandement of GOD, simply and perpetually Morall, obliging all mankinde, to consecrate an even seventh part of his time to the service of GOD. *The generall* divine Morall Law, requireth man to yeeld to GOD, a competent and convenient time, *&c.* but the quantity and measure of time, whether a fifth, a sixth, or seventh or tenth part, this comes not within the command of any Divine Law, which is simply, entirely, and perpetually morall.

But

But if a seventh part of time were commanded, *Let us* heare a convincing reason, taken out of the naturall Morall Law, why one seventh day should bee necessary, rather than a seventh weeke, or a seventh moneth? *And* if a seventh day, why rather the Sunday, than the Friday? *If* a reason bee given for the Sunday, *from congruity*, because of our *Saviour's* Resurrection: This reason is not grounded on the old Law Morall, but upon the Gospell: *And* the reason is not forcing; for as Sunday was the day of Resurrection, so Friday was the day of Passion: *And* if wee should proceede according to naturall reason, the day of *Christ's* Passion being every way as blessed a day, in respect of mans redemption, as the day of Resurrection, it merited on even termes, the honour of being made an ordinary Holy-day [a].

Now whereas this pure man is afraid, that the Sabbath must quite have beene lost, if *Christ* at an instant had not created a new one: *First*, it hath beene formerly declared, that the equity of the fourth Commandement is perpetuall, and therefore this Commandement could not be lost in respect of any thing in it, which is purely and entirely Morall. *Secondly*, *If* the obligation of the old Sabbath was abrogated at the instant of *Christ's* death; *And* there might be no vacancy of a Sabbath, without decaying the just number of the ten Commandements: Then surely, part of Good-friday, and Saturday, must begin the new Sabbath, and not the Sunday.

[a] Sosomen. *hist. Eccl. lib. 1. ca. 8.* Cassiod. *hist. Tripart. lib. 1. ca. 9.*

But

But leaving this blunderer in a labyrinth, out of which he and his adheres, will not easily free themselves: I will now returne to my first adversary, and examine his two last positions.

T. B. It cannot be proved by evidence of Scripture, that the Apostles observed two Sundayes, successively one after another: but there is not one sentence in any part of the New Testament, that they observed the Sunday, according to the rule of the fourth Commandement.

Answ. 1. It is very probable, and Saint *Chrysostome*[a] affirmes it: That in the Churches of *Corinth*, and of *Galatia*, the *Lord's*-day was made a weekely Holy-day by the Apostles, (for they principally governed those Churches at this time) 1 *Cor.*16.1,2.

a Chryſ. *in* 1 *Cor. Hom.*43. Sedul. *in* 1 *Cor. cap.*16.

But it is not necessary to demonstrate out of Scripture, that the Apostles ordained the Sunday a weekely Holy-day: The practice of the Primitive Church immediately, and then successively after the Apostles decease, argues this. *For* it could not possibly have come to passe, that all and every Apostolicall Church, through-

thorow-out the universall world, should so early, and in the beginning of their plantation, have consented together, to make the Sunday a weekely Service-day: unlesse they had been thus directed by their first founders, the holy Apostles themselves. *Secondly*, Saint *Augustine* his golden rule is: *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum rectissimè creditur*[a]. That which the universall Church hath in all ages held and maintained, if it appeare not that the same was first of all decreed by Synods, or Councels: is verily beleeved to have beene delivered by the authoritie of the holy Apostles.

[a] Aug. *Donatist*

But the universall Church, before the decrees of any generall or nationall Councels, made the Sunday or *Lord's* day, a weekely Festivall day.

Therefore, the observation thereof, entered into the Christian Church by Apostolicall authority and constitution.

Mary Evans 1816 aged 13

Cc T.B.

Mary Evans 1816 aged 13

T. B. *Theſ.* 4. It is ſuperſtition and will-worſhip, to impoſe the neceſſary and perpetuall obſervation of the Sunday, or *Lord's* day, upon the *Chriſtian* World.

Anſw. This poſition is formerly confuted, *pag.* 95, 96, 97. whither I refer my Reader. *And* for a concluſion of this paſſage of *T. B.* which is grounded upon a Diſciplinarian dictate: to wit, All morall and religious actions not commanded, are unlawfull, &c. *Theſe* concluſions are conſectary.

Firſt, that a great number of things and actions indifferent, are excluded from being externall materials in Religion, or in the exerciſe of other morall vertues, becauſe they are not commanded.

Secondly, If nothing may lawfully be done but what is commanded in Scripture, then the beleevers who ſold all their poſſeſſions, *&c. Act.* 4. 34. And the holy women, *Marke* 14. 6. *Iohn* 12. 3. were offenders.

Thirdly, It amuſeth mee to conſider the iniquitie and hypocriſie of *Puritan* Leaders: *For* they maintaine that the Precepts of the Church

Church concerning Ceremonies, gesture, habite, ornament, *&c.* in the exercise of religion, are unlawfull for want of a Divine written precept: *And* they themselves make many actions deadly sinnes, which are no where condemned in holy Scripture, neither are repugnant to any other just law: As to kneele at the holy Communion, to bow the body, or uncover the head in honour of CHRIST, at the Name of IESUS: For a rich young widow, to marry without the consent of her *Puritan* Pastor, &c.

Mary Evans 1816

OBSERVATIONS

out of the holy Scriptures, and out of the Ancient Fathers, concerning *the Lord's day.*

Observation *the first, Touching the appellations or Titles, by which this Day was called.*

This Day, was the first day in the weeke of prime Creation, *Genes.* 1. 5. In *the beginning* GOD *created heaven and earth*, &c. GOD *said, Let there be light*, &c. *And* GOD *called the light Day, and the darkneſſe Night:* So the *evening and the morning were the first day* [a].

In the holy Goſpell, this day [b] is ſtiled, μία

a Leo *Epiſt.* 81. *cap.* 2. In hac mundus ſumpſit exordium. Iſidor. *Hiſp. Orig. lib.* 6 *cap.* 18.

Ipſe eſt primus dies ſeculi, in ipſo formata ſunt elementa mundi, in ipſo creati ſunt Angeli. b Auguſt. *Epiſt.* 86. Vna Sabbati tunc appellabatur, qui nunc eſt dies Dominicus. *Id. in Ioan. tract.* 120. Vna Sabbati eſt quem jam diem Dominicam propter Domini Reſurrectionem, mos Chriſtianus appellat. *Baſil. de Spir. Sanct. c.* 27. ὀρθοὶ μὲν πληρεῦμεν τὰς εὐχὰς, ἐν τῇ μιᾷ τῶν Σαββάτων. *Chryſ. in* 1 *Cor. Hom.* 43. Per unam Sabbati, hoc eſt die Dominico. *Gaudent. Brixian. in Exod. tract.* 1. Die Dominica, in qua mundus ſumpſit exordium, reſurrexit, *&c.* Greg. Nyſſen. *orat.* 2. *de Reſurrect. Chriſti.* Beda *in Pſal.* 23. *& in Luc.* 24. 1. Primaſ. *in* 1 *Cor.* 16. Hieron. *ad Hed. q.* 4.

Σαββάτων,

σαββάτων, *the first day of the weeke* following, *Matth.* 28.1. *Marke* 16.2. *Ioh.* 20.1. Likewise *Act.* 20.7. 1 *Cor.* 16.2.

But the *Grecians* and *Romans* called this day Sunday: ἡμέραν τοῦ ἡλίου. *Diem solis*: by reason of the speciall influence and predominance of the Planet of the Sun on that day: and the idolatrous *Pagans* [c] and *Iewes* worshipped this creature, supposing some Divine Power to be in it, 2 *Kings* 23.5. *Iob.* 31.6. *Ier.* 43.13. *Ezech.* 8.16. *Deut.* 4.19.

The holy Fathers at the first, and some Christian Emperours afterwards stiled this day Sunday.

Iustin. Mart. *Apolog.* 2. πλὴν τὴν τοῦ ἡλίου ἡμέραν, &c. *We Christians celebrate our solemne religious assemblies, upon the Sunday, being the first day of the weeke, in which* God *made separation betwixt light and darkenesse.*

Tertul. Apolog. cap. 16. *Diem solis lætitiæ indulgemus: We Christians make the Sunday, a day of spirituall rejoycing.*

Cod. Iust. *lib.* 3. *Tit.* 12. *Venerabilis dies solis*: the venerable or much honoured Sunday.

Hereupon, partly by reason, Christians, devoted the Sunday of every weeke to their religious offices: and because likewise their custome was to worship Christ, bowing, and looking towards the East, The *Pagans* supposed they had made the Sun their *God* [d].

c Euseb. *d. præp. Evang. li.* 1. *ca.* 9. Priscos Ægyptios ferunt, cum oculos hujus in mundi contẽplationẽ defixissent, cumq; rerum omnium naturam vehementiori admiratione obstupescerent, solem ac lunam, sempiternos esse Deos omniumq; principes censuisse. Glos. Mag *in Gen. ca.* 1. Apud priscas Gentilitatis nationes, nil prorsus inter creata cuncta, quod mortalium mentes in sui veneration nem alliceret pertraherentque magis quàm ipse Sol, ob nimium splendorem, eminentiamque sui, comperiebatur. Diodor. Sicul. *Antiq. l.* 1. *c.* 2.

d Tertul. *ad. Nation. pag.* 59. Alii plane humanius, solem Deum Christianorum existimant: quod innotuerit, ad orientis partem, nos facere precationem: vel die solis lætitiam curare.

But the *Gentiles* were deceived concerning Christians [b]; for the reason wherefore they stiled their weekely service-day, *Sunday*, was to honour Christ, who is the *Sun of righteousnesse, Mal.* 4. 2. *Enlightning every one that commeth into the world, Iohn* 1. 9. and who by his triumphant Resurrection, caused the heavenly light of verity and grace, to appeare in a full lustre, to them which *sate in darkenesse, and in the shadow of death* [c].

Ambros. *Serm.* 61. *Dies solis vocatur, quia Sol justitiæ Christus ortus est, ut homines seculi illuminet.* This day is called *Sunday*, because *Christ* the Sun of righteousnesse, arose from death to life upon this day, to enlighten the children of this world.

Gaudent. Brixian. *d. Pasch. obs. Oportebat solem justitiæ Christum, &c.* It behoved Christ the Sun of righteousnesse, with the faire and pleasing light of His Resurrection, to dispell the grosse darknesse of the *Iewes*, and the frozen cold of the *Gentiles*: and to reduce all things that were clouded with the black vaile of confusion, by the Prince of darkenesse, into the state of prime tranquillity.

b Cæl. Rhodigin. *lect. Antiq. lib.* 13. *c.* 22. Nos jure optimo, diem quem Mathematici solis vocant, Domino ascripsimus, dicavimusque, & illius cultui totum mancipavimus: quoniam nulla magis re imaginari præpotentis & universa supereminentis Christi, majestatem congruentius possumus, quam per splendidissimũ solis lumen, *Ps.* 19. In sole posuit Tabernaculum suum & exiit de tribu Iudæ, cujus signũ est Leo, solare animal.

c August. *c. Faust. Manic. li.* 18. *ca.* 5. *Maxim. Taurin. in pentecost. hom.* 3. Bonavent. *in* 3. *dist.* 37. Observatio diei dominicæ introducta est in memoriam beneficii redemptionis, & amotionem erroris. Quia secundum Gentiles dies Dominicus primus est, cum principio illius diei incipiat dominari principalis planeta sol; propter quod vocabant eundem diem solis, & exhibebant ei venerationem. Vt ergo error ille excluderetur, & reverentia cultus solis Deo exhiberetur, præfixa fuit Dominica dies, qua populus Christianus vacaret cultui divino, & prætermitteret negotia terrena, quæ distrahunt animum, ne Deo intendat.

Of the name κυριακὴ, *the Lord's-day.*

The common and uſuall religious appellation, which the Primitive Church gave to this day, was κυριακὴ, *Dominicus dies, the Lord's-day*, which ſignifieth a day, both devoted to the honour and ſervice of the *Lord Chriſt*: and likewiſe a day which was much honoured by the glorious Reſurrection of CHRIST from the dead[a].

T. B. *pag* 52. *ſaith as followeth*: The name, Lord's-day, it is but new, and put upon Sunday, but ſince Chriſt: and that many yeares too ſince Chriſt.

But this is affirmed without any ground of truth at all: for the antiquity of this name appeareth by the revelation of *Saint Iohn*, *Chap.* 1. 10. *I was in the Spirit on the Lord's day*[b]. And that the day, thus ſtiled by *Saint Iohn* was the Sunday, appeares by the Fathers, of which ſome lived in this Apoſtles dayes, and ſome immediately after: and all theſe with a generall and common vote, make the Lord's-day in the Revelation, to be the Sunday.

a Procop. *in Gen.* 1. Non ab re dicitur, quem fecit Dominus: ſiquidem ab ipſo Domino, cognomen deſumpturus erat, ut diceretur dies Dominicus, tanquam ſoli Domino conſecratus & dedicatus ſit ille unus dies. Chryſ. *in Pſal.* 118. Primo die, qui quidē etiam propterea quod Dominus in eo ad vitam à morte redierit, Dominicus appellatur.

b Ansbert. *In Apoc.* Ioannes non in Sabbato, quo ſeptimus dies ſeptimanæ exprimitur, quo & requievit Deus ab operibus ſuis: ſed in dominica die quæ prima eſt ſeptimanæ proxima poſt Sabbatum, in ſpiritu fuiſſe ſe dicit. Quia nimirū jam vetus illa quæ mortem operabatur lex tranſierat: & nova quæ vivificat in Chriſti reſurrectione claruerat, atque corporalis illa vacatio Sabbati, in ſpiritalem animarum requiem converſa vigebat, quando ille hæc Sacramenta cernebat.

Ignatius *ad Magnes.* *Omnis Christi amator Dominicum celebret diem*: let every friend and servant of *Christ*, celebrate, or keepe holy the Lord's-day, being a day consecrate to the honour of CHRISTS Resurrection, *Id. ad Philip.* ἐὰν τὴς κυριακὴν, ἢ σάββατον νηστεύει, &c. If any one shall keepe a fast upon the Lord's-day: or upon the Sabbath-day, &c.

We reade it thus stiled, in the *Canons of the Apostles ca. 66. In Clemens Romanus, constitut. lib. 7. cap. 31. & 37.* It is constantly thus named in all the Fathers *, in the Councels, in Imperiall Lawes and Edicts, in Histories, and in all manner of Tractates.

Clem. Alex. *strom. li. 5. ca. 6.* Dionysius *of Corinth. in* Eusebius *Eccles. hist. li. 4. ca. 22.* Melito *of Sardis* [a]. *Tertullian* [b]. *Cyprian* [c]. *Origen* [d]: and after these successively every one of the Fathers.

* Clem. Rom. *Const. li. 8. ca. 33.* Servi opus faciant quinque diebus: Sabbato autem & Dominico die vacent in Ecclesia propter doctrinam religionis. Clem. Alex. *strom. lib. 5.* Diem quoque Dominicum *Plato* divinat. Dionys. Ap. Euseb. sanctam hodie Dominicam diem peregimus, in qua vestram legimus epistolam.

a Hieron. *in Catalog.* Melito scripsit librum de die Dominico.

b Tertul. *d. Idol. ca. 14.* O melior fides nationum in suam sectam quæ nullam solennitatem Christianorum sibi vindicat: non diem Dominicum, non Pentecosten, &c. *Id. de. Cor. mil. c. 3.*

c Cyprian. *Epist. 33.*

d Origen *in Exod. hom. 7. & c. Cels. l. 8.*

Of

Of the name Sabbath, whether the ancient Fathers did usally stile the Lord's-day, the Sabbath-day.

H. B. Gospell and Law reconciled, p. 56 first we observe, that *they* (ancient Fathers) *ever did use to cal the Lord's-day by the name of the Sabb.* Aug. *c. Adamant. c.* 15. *Observamus Sabbatum, hoc est, dominicam, in signum nempe æterni Sabbati.* We observe the Sabbath, that is, the *Lord's-day*, for a signe of the eternall Sabbath. The same *Augustine* in his 95. Sermon *De Tempore, &c.* And elsewhere upon those words, *Mat.* 24. 20. *Pray that your flight be not in the Winter, or on the Sabbath-day, &c.*

Answ. 1. I have diligently searched into antiquity, and observed in the Fathers their formes of speech, when they treate of the Lord's-day: and I finde it farre different from the usuall language of the Fathers, to stile the Lord's-day, the *Sabbath*: and that they by the name *Sabbath*, either understand the old *legall Sabbath*, taken away by Christ: or the *spiritu-*

all and mysticall Sabbath, which was typed and represented by the Sabbath of the fourth *Commandement.*

And when the ancient Fathers distinguish and give proper names, to the particular dayes of the weeke, they alwayes stile the *Saturday* τὸ *Sabbatum*, the Sabbath: and the *Sunday*, or first day of the weeke *Dominicum*, *the Lord's-day.*

Ignatius *ad Magnes. Next after the Sabbath-day, let every friend of Christ observe the Lord's day, &c.* Ambros. [b] *d. Sacram. lib. 4 c. 6. Upon the next day being the Sabbath: and after that, on the Lord's-day, I will treat of the order, to bee used in prayer.* Socrat [c]. *Hist. lib. 6. c. 8. Upon the two holy dayes of the weeke, the Sabbath, and the Lord's day, the* Arians *held their assemblies, without the Citie.* [d] Clem. Rom. *Ap. const. lib. 7. c. 24. You must keepe holy the Sabbath, in memory of the Creation: and the Lord's-day, in honour of Christ his Resurrection.* [e] Aug. *Epist. 86. Either let us be Christians, and keepe holy the Lord's-day: or else turne* Iewes, *and keepe the Sabbath: for no man can serve two Masters.*

2 The ancient Fathers, very often, by the word Sabbath, understand the mysticall Sabbath, which was represented by the legall Sabbath: to wit, *Resting from the servile workes of sinne, and resting in Christ by confidence in his*

b Ambr. Sed crastino die Sabbato, & Dominico, de orationis ordine dicemus. Tripar. *hist. l. 1. ca. 9. Hil. Proleg. in Psal.*

c Socrat. Ariani extra urbem conventus fecerunt. Itaque cum festa cujusque septimanæ occurrebant, videlicet Sabbatum, & Dominicus dies, &c.

d Clem. Rom. Sabbatum, & Dominicum festos dies agitate, quòd ille quidem dies recordatio sit fabricationis mundi, hic verò Resurrectionis.

e Aug. Si Iudæus Sabbatum colendo negat Dominicum, quomodo Christianus observat Sabbatum? aut simus Christiani, & Dominicũ colamus, aut simus Iudæi, & Sabbatum observemus. Nemo enim potest duobus Dominis servire. *Gaudent. Brixian. tract. 1. in Exod. Athanas. ep. ad Marcel.* Si psallere vis in Sab. habes ps. 91. *&c.* Vis gratias agere Domino die? habes 23. Si canere vis secunda Sabbati, psalle 94.

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grace: and the eternall reſt of heaven, which the righteous ſhall enjoy after this life. Tertul. [a] *c. Iud. c. 4. We muſt keepe our Sabbath, not onely upon the ſeventh day, but throughout the whole courſe of our life. There is a carnall circumciſion, and a ſpirituall: and there is likewiſe a temporall Sabbath, and an eternall.* Origen [b]. *in Num. hom. 23. In the old Sabbath they might carry no burthens, nor kindle fire, &c. Now there is an heavie burthen of ſinne, and the fire of evill concupiſcence, which muſt bee avoided, not upon Feſtivals only, but on every day of our life. And as the* Iewes *might not upon their Sabbath-day, remove out of their place of reſt: So we Chriſtians muſt not depart out of the ſpirituall reſting-place of our ſoules, namely, verity, righteouſneſſe, holineſſe, &c.* Irenæus *li. 4. c. 30. The old Sabbath inſtructed people to ſerve God (ſpiritually) throughout the whole day, or age of their life.* Chryſ. *in Matth. 11. What need hath he of the Sabbath, who all the dayes of his life obſerves a ſolemne Feaſt, abſtaining from malignity and ſinne, and living vertuouſly?* Auguſt [c]. *in Ioan. tract. 3. A Chriſtian abſtaining from the ſervile luſts and workes*

a Tertul. *cont. Iud. cap. 4.* Mementote diem Sabbati & ſanctificate eum: omne opus ſervile non facietis in eo, præterquam quod ad animã pertinet. Vnde nos intelligimus, magis Sabbatizare nos ab omni opere ſervili ſemper debere, & non ſeptimo quoq; die ſed per omne tempus. Ac per hoc quærendum nobis, quod Sabbatum nos velit Deus cuſtodire. Nam Sabbatum temporale & Sabbatũ æternũ Scripturæ deſignant. Antè Sabbatum temporale erat & Sabbatum æternũ præoſtenſum & prædictum: quomodo & ante circumciſionem fuit, & circumciſio ſpiritalis præoſtenſa.

b Orig. Qui ceſſat ab operibus ſeculi & ſpiritalibus vacat, iſte eſt, qui diem feſtum agit Sabbatorum. Neq; onera portat in via, onus enim eſt omne peccatum. Neq; ignem accendit &c. Et in loco ſuo, nec recedit ex eo. Quis ergo eſt locus ſpiritalis animæ? Iuſtitia eſt locus ejus, & veritas, ſapientia, ſanctificatio: & omnia quæ Chriſtus eſt, locus animæ eſt. Irenæus. Sabbata perſeverantiam totius diei erga Deum deſervitionis edocebant. Chryſ. *in Mat. tract. 29.* c Aug. *de civ. Dei. lib. 22. cap 30.* Dominicus dies, qui Chriſti reſurrectione ſacratus eſt, æternam requiem ſpiritus & corporis præfigurat. *Idem Epiſt. 119. cap. 12.* Cætera ibi præcepta proprie ſicut præcepta ſunt, ſine ulla figurata ſignificatione, obſervamus. Obſervare autem diem Sabbati non ad litetam jubemur: ſecundum otium ab opere corporali, ſicut obſervant Iudæi.

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of sinne, observeth a spirituall Sabbath, &c. The same is delivered, by other of the Fathers, Athanas. *d. Sabb. & Circumcis* Basil. *in Esaiam, vision. 2. Greg. Nyssen. d. Resurrect. serm. 1.* Ambros. *in Evang. Luc. ca. 13.* Hieron. *in Esa. c. 58. & in Ezech. 20.* Cyril. Alex. *d. Adorat. l. 17. & in Esa. lib. 5. & in Ioan l. 4. ca. 51.* Epiphan. *lib. 1. Hæres. 5. & Hæres. 66. Num. 85.* Machar. *Hom. 35.* Procopius *in Esa c. 58.* Isidor. *Hispal. d. officiis, lib. 1. cap. 24.* Greg. *Mag. mor. l. 5. c. 22. & in Regist. l. 11. Epist. 3.* Anastas. *Sinaita in Hexam. lib. 7.*

3 The Ancient Fathers exhort Christian people, to keepe the foresaid spirituall Sabbath, by resting from sin, throughout their whole life[b]: and speaking of the Lord's-day, and of other festivall dayes, they perswade with speciall care to make those dayes a spirituall Sabbath, that is, on these dayes to abstaine from sinne[c]: And in this respect *Origen* stileth the Holy-dayes of the Church, observed in his times, *Spirituall Sabbaths*, giving this appellation to the Feasts of *Easter*, and *Whitsuntyde*, in the same sense, as hee doth to the Lord's-day. From whence it appeareth, that according to the doctrine and stile of the Primitive times, the Lord's-day was no other wise accounted the speciall Sabbath of the fourth *Commandement* than the other solemne festivals of the Christian Church.

† *H. B.*

b Tert. *c. Iud. ca. 4.* Non septimo quoque die, sed per omnem vitam. Origen. *in Num. hom. 23.* Si desinas ab omnibus secularibus operibus, &c. Et spiritalibus vacis, ad Ecclesiam convenias, &c. Hæc est Christiani Sabbati observatio.

c Orig. *c. Celsum, l. 8. p. 522.* Quod si quis nobis ex adverso regerat, nostras Dominicas, Parascevasque, aut Pascha, aut Pentecosten recurrentes solenniter: respondendum est & ad hoc, quod qui perfectus est, ratione, operibus, cogitationibus perpetuo hærens Deo, & verbo naturali nostro Domino, semper agit dies Domini, & nunquam non habet diem Dominicum.

† *H. B.* Formerly cited, tells us, *That the Fathers did ever uſe to call the Lord's day, by the name of the Sabbath*: and he produceth Saint *Auguſtine* for a witneſſe.

☞ *Anſw. His* firſt teſtimony out of this Father, is: *c. Adamant. Manich. cap.* 15. where he ſetteth downe certaine words of his owne, not found in Saint *Auguſtine*: to wit, *Obſervamus Sabbatum, hoc eſt, Dominicum*; We obſerve the Sabbath, to wit, the *Lord's*-day: but Saint *Auguſtine* hath no ſuch words, neither deliver-eth he any thing ſounding to that purpoſe.

For, *His* words are, *Nos quoq; & Dominicum diem, & Paſcha ſolenniter celebramus, & quaſlibet alias Chriſtianas dierum feſtivitates: ſed quia intelligimus quo pertineant, non tempora obſervamus, ſed quæ illis ſignificantur temporibus. We* alſo ſolemnely obſerve the *Lord's*-day, and *Eaſter*, and all other *Chriſtian* Holy-dayes: but becauſe we underſtand whereunto the ſame belong (that is, their ſpirituall end) we obſerve not the times themſelves, but the things ſignified unto us, at thoſe times. *And* ſpeaking of the Sabbath of the fourth Commandement, he addeth: *Sabbati quietem non obſervamus in tempore: ſed ſignum temporale intelligimus, & ad æternam quietem quæ illo ſigno ſignificatur, aciem mentis intendimus. We* obſerve not the Sabbath

dayes reſt, according to time: but underſtanding whereunto that temporall reſt ſerved, we direct the conſideration of our minde, to the eternall reſt, which was ſignified by the Sabbath-dayes reſt.

2 *H. B.* Alſo hath dealt in like manner, with Saint *Auguſtine* [a], in his ſecond allegation: for this Father commenting upon our *Saviours* words, *Mat.* 24. 20. ſaith as followeth: *Surfetting and drunkenneſſe, drowne and oppreſſe the minde with carnall mirth and luxury: and this wickedneſſe is ſignified by the Sabbath* (concerning which, Chriſt ſaid to his Diſciples, *Pray that your flight may not be upon the Sabbath*) *becauſe this was, and now alſo is, the wicked cuſtome of the* Iewes, *to over-flow in voluptuouſneſſe, by reaſon they are ignorant of the ſpirituall Sabbath. Now* the ſpirituall Sabbath, whereof the unbeleeving *Iewes* were ignorant, was not the *Lord's*-day: but the denying of ungodlineſſe and worldly luſts all a mans life.

a Auguſt. *de conſ. Evang. li.* 2. *c.* 77. Crapula & ebrietas, carnali lætitia, luxuriaq; cor ſubmergit & obruit. Quod malum Sabbati nomine, propterea ſignificatum eſt, quia hæc erat ſicut & nunc eſt, Iudæorum peſſima conſuetudo, illo die deliciis affluere, dū ſpiritale Sabbatum ignorant.

3 *In* the third teſtimony which *H. B.* citeth out of this Father, there is nothing ſpoken concerning the *Lord's*-day: but Saint *Auguſtine* [b] delivers onely the forme of obſerving

b Aug. *de Temp. ſer.* 95. In iſto tertio præcepto inſinuatur quædam vacationis indictio, requies cordis, tranquillitas mentis, quam facit bona conſcientia, *&c. Spiritale* Sabbatum non obſervant niſi illi, qui ſcilicet ita temperatè ſe accommodant terrenis operibus, ut tamen lectioni, & orationi, etſi non ſemper, certè vel frequenter inſiſtant, &c. *Qui* tales ſunt, quotidiè ſpiritalitèr Sabbatum colunt. *Qui* vero inquieti ſūt & jugiter terrenis actibus implicantur, idem requiem habere non poſſunt, &c. *Scynifes* nati ſunt in terra Ægypti de limo, muſcæ minutiſſimæ, &c. *Quales* ſunt iſtæ muſcæ, tales ſunt homines inquieti, qui Sabbatum ſpiritaliter obſervare, id eſt, bonis operibus ſtudere, & lectioni vel orationi inſiſtere nolunt.

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the ſpirituall Sabbath of *Chriſtian* mortification, and Sanctification, which is performed by reſting from ſinne, and doing the workes of holineſſe, throughout the whole courſe of a mans life: and comparing the third Ægyptian plague, and the precept of the old Sabbath, he ſaith, That *unquiet men, who refuſe to keepe the Sabbath, that is to ſay, which will not apply their mindes to the ſtudy of good workes, and to reading and prayer, are like unto thoſe ſmall flies, which troubled the Ægyptians.*

Now before I conclude this *Obſervation*, concerning the names and appellations, which are given to this *Chriſtian* Holy-day, in the Scripture, and by the ancient Fathers: I deſire the Reader to obſerve the perverſe diſpoſition of our novell Sabbatarians. *For* they will not permit that the Communion Table ſhall be named an *Altar*, no, not by an alluſion or ſimilitude, becauſe it is not ſo called in holy Scripture: *And* becauſe the *Romiſts* have beene ſuperſtitious in their doctrine and practice concerning the Maſſe: *And* becauſe of the perill of Idolatry.

But againe, on the other ſide, they ſtile the *Lord's*-day, the Sabbath-day: although this name is not given it in holy Scripture: *Or* by any of the godly Fathers of the Church: *And* although the Sabbath, and the *Lord's*-day, are ſo different, as that one is Legall, and the other Evangelicall: *And* notwithſtanding the perill of *Iewiſh* ſuperſtition, and the hereſie of Iudaiſants.

Obſerva-

Observation *the second, concerning the Lord's-day.*

In the Primitive Church, this day was highly esteemed and had in honour.

First, It was graced with a name of dignity, to wit, κυριακὴ *the Lord's*-day [a], which is, the *Lord* CHRIST His Day. For this name κυριακὴ, is derived of κύριος, which is apropriate to our *Saviour* CHRIST, both in regard of the dignity and excellency of His Person: *And* becauſe of the greatneſſe and largeneſſe of his dominion: *And* in reſpect of his bounty towards the members of His Myſticall Body, *Acts* 4. 36. *Iohn* 20. 13, 28. *Apoc.* 17. 14. and *Chap.* 19. 16.

Now things and perſons, which are named the *Lord's*, are ſacred and venerable, in an high degree. *The grace of our Lord, &c. Rom.* 16. 24. *The Spirit of the Lord,* 2 Cor. 3. 17. *The beloved of the Lord,* Rom. 16. 8. *The glory of the Lord.* 2 *Cor.* 3. 18. *The word of the Lord,* 1 Tim. 6. 3. *The Cup of the Lord.* 1 *Cor.* 11. 27. *Convivium Dominicum,* The *Lords* Banquet, *Tertul. lib.* 2. *ad Vxor.* The *Church or houſe of the Lord,* κυριακὸν. Cyril. *Hieroſol. Catech.* 18. *The body of our Lord,* κυριακὸν σῶμα. Athanaſ. *ad Epictet. The Scripture*

[a] Aug. *de verb. Ap. ſer.* 15. Finitur ſeptimus, Dominus ſepultus: reditur ad primum, Dominus reſuſcitatus: Domini reſuſcitatio promiſit nobis æternum diem, & conſecravit nobis Dominicũ diem: Qui vocatur Dominicus, ipſe videtur propriè ad Dominum pertinere, quia in eo Dominus reſurrexit.

Scripture of the Lord, κυριακὴ γραφή. *The Word of the Lord*, κυριακὸς λόγος. *The Lord's people*, κυριακὸς λαός. In *Clemens Alexandrinus*.

Secondly, But besides the title, and appellation, the Fathers of the ancient Church, speake most honourably of this Holy-day.

Saint *Ignatius* the Martyr, who lived in the holy Apostles age, and was S. *Iohn*'s Disciple, maketh it, τὴν βασιλίδα, καὶ τὴν ὑπέροχον πασῶν τῶν ἡμερῶν. The Queene, the Princesse, the Lady paramount among the other weekely dayes.

Eusebius in the life of *Constantine* the Great, *lib.* 4. *cap.* 18. stileth it, τὴν κυρίαν ἡμῶν, καὶ πρώτην ὄντως. In truth, and in very deed, the principall, and the first. Saint *Chrysostome* [b] calleth it *A royall Day*. Greg. Nazian. *Orat.* 43. saith it is, ὑψηλῆς ὑψηλοτέρα, καὶ θαυμασίας θαυμασιωτέρα, higher than the highest, and with admiration wonderfull above other dayes. Saint *Basil.* [c] ἡ ἀπαρχὴ τῶν ἡμερῶν, the first fruits of dayes. *Chrysologus serm.* 77. *It is primate among dayes*. Saint *Hierome in Marke* 16. *The Lord's day is better than other common dayes, and then all Festivals, new Moones, and Sabbaths of* Mose's *Law* [d].

Saint *Augustine* applyes the words of the *Psalme* unto it: namely, *This is the Day which the Lord hath made, let us be glad, and rejoyce in it*. Psal. 118. 24.

Thirdly, Saint *Augustine de Temp. Serm.* 251. Leo *Epist.* 81. Isidor. *Hispal. de off. Eccles. lib.* 1.

b Chrysost. *de Resur. Hom.* 5. Dies Dominicus, dies Regalis, in quo imperator ascendit ab inferis.

c Basil. *Hexam. Hom.* 2. Vnum illũ appellavit diem qui seculi ipsius primogenitus, qui dierum primitiæ, qui lucis coætaneus est: ipsum inquam sanctum Dominicum diem, quẽ Resurrectio Domini præcipuo honore affecit.

d *Hieron.* Is solus & unus revera est proprius & Dominicus dies: & melior est aliis innumerabilibus diebus, sivè qui communiter intelliguntur, sivè qui à *Mose* in solennibus, & noviluniis, & Sabbatis lege sanciti sunt. Athanas. *Ep. ad Affrican.* Ne ipsam quidem Dominicã Diem sanctissimi Festi, ulla in reverentia habuêre, &c.

cap. 24. Venerable *Beda, de ordinat. feriar. Paſch.* &c. have noted many prerogatives belonging to this day [e]: among which theſe enſuing are principall: The Creation of the whole matter of the world: The forming of light: The Creation of Angels: The falling of *Manna:* The Reſurrection of CHRIST from the dead: The deſcending of the *Holy Ghoſt*, in cloven and fiery tongues, upon the holy Apoſtles and primitive Church.

Concluſion. It appeareth by that which is delivered in this obſervation, that the Ancient Church, had the LORD's day in very high eſteeme and veneration, and the principall motive both of the honour given to the Day, and likewiſe of the religious obſervation thereof, *was* the Reſurrection of CHRIST from the dead.

The *Lord's day* (ſaith *Maximus Taurinenſis*) *is venerable, and a ſolemne day among us* Chriſtians, *becauſe, like the Sun riſing, and diſpelling infernall darkneſſe,* CHRIST *the Sunne of righteouſneſſe ſhined forth unto the world by the light of his Reſurrection.*

Saint *Auguſtine* [f], *The ſeventh day is ended,*

e *Aug.* Apparet in Scripturis hunc diem eſſe ſolennem: ipſe enim eſt primus ſeculi dies: in ipſo formata ſunt elementa mundi: in ipſo creati ſunt Angeli: in ipſo quoque à mortuis reſurrexit Chriſtus: in ipſo de cœlis Spiritus Sanctus ſuper Apoſtolos deſcendit: Manna in eremo in eodem die de cœlo datum eſt. Orig. *in Exod. Hom.* 7. Ex diuinis Scripturis apparet, quod in die Dominica pluit Manna de cœlo, & in Sabbato non pluit: intelligant ergo Iudæi, jam tunc prædatum eſſe Dominicum noſtrum Iudaico Sabbato. *Leo m.* Dominica dies tantis divinarum diſpenſationũ myſteriis eſt conſecrata, ut quicquid à Domino eſt inſigniter inſtitutum, in hujus diei dignitate ſit geſtum. In hac die mundus ſumpſit exordium: in hac per Reſurrectionem, & mors interitum & vita accepit principium. Patres, *in Synod. 6. cap.* 8. In eo die Manna in eremo pluit: in eo ſtella magis reſulſit: In eo die quinque panibus & duobus piſcibus, quinque millia hominum Dominus pavit: In eo Baptiſmum in Iordane ſuſcepit: in eo ipſe pius Redemptor generis humani, ſponte pro ſalute noſtra à mortuis reſurrexit. f *De* Verb. *Apoſtol. Serm.* 15. Leo *Epiſt.* 93. *cap.* 4. Dominicum diem quem nobis Salvatoris noſtri Reſurrectio conſecravit, exigunt in mœrore jejunii.

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the Lord was buried: a returne is made to the first day, the Lord is raised: The *Lord's Resurrection promised us an eternall day, and it did consecrate unto us the Lord's* Day.

Observation *the third, concerning the* LORD'S *Day.*

The Lord's Day began to bee observed for a weekely Holy-day in the *Christian* Church, in the Apostolicall age, and whiles some of the holy Apostles were living.

1. *The Apostles* themselves, at some times, observed this Day, for it is written, *Act.* 20. 7. *The first day of the weeke, the Disciples being come together to breake bread,* Paul *preached unto them,* &c. 1 Cor. 16. 1. *Concerning the gathering for the Saints, even as I have ordained in the Churches of Galatia, so doe yee also:* 2. *Every first day of the weeke, let every one of you put aside by himselfe, and lay up as* GOD *hath prospered him, that then there bee no gatherings when I come. Now* although this Text of S. *Paul,* maketh no expresse mention of Church-assemblies on this day: *Yet* becausе it was the custom of *Christians: And* likewise it is a thing conve-

nient to give almes upon the Church-dayes[g]: It cannot well be gain-said, but that if in *Corinth*, and *Galatia*, the first day of every weeke was appointed to bee the day for almes and charitable contributions: *The* same was also the *Christians* weekely Holy-day for their religious assemblies. *Reade* Saint *Chrysostome* in the margine, *&c.*

But howsoever it was in the first times of the Apostles; immediately after them, it is apparent that *Christian* people made the *Lord*'s day of every weeke an ordinary Holy-day, for the exercising of religious duties, to wit, common and publike prayer, reading and preaching GOD's Word, and for celebration of Divine mysteries.

Ignatius ad Magnes. Μετὰ τὸ σαββατίσαι ἑορταζέτω[h] πᾶς φιλόχεις & τῶν κυριακῶν. *After the Sabbath, let every friend of Christ make the Lord's day a solemne Festivall.*

Iustin. Mart. Apol. 2. *upon the Sunday* συνέλευσις γίνεται, *a common assembly, both of Citizens, and of Rurall people is held,* &c.

Tertul. Apolog. cap. 39. (*upon that day*) *wee* Christians *meet together, in the common assembly,* &c. *For* although *Tertullian* nameth not Sunday or the *Lord*'s day, in this chapter of his Apologie: yet in the 16. chapter going before, and *De Idolatr. cap.* 14. he sheweth that the Sunday or *Lord*'s day, was a weekely time for publike religious offices: and that the honouring of this Day, by making it an ordinary Festivall,

[g] Chrys. *in* 1 *Cor. Hom.* 43. Κατὰ μίαν σαββάτου, τουτέστι κυριακὴν, &c. per unam Sabbati, hoc est die Dominico, unusquisque apud se seponat, &c. vide quomodo adhortatur à tempore. Dies enim erat idoneus ad eos adducendos ad eleemosynam. Recordemini enim inquit, quænam eo die consecuti estis. Bona enim ineffabilia, & radix, & initiũ vitæ nostræ, eo facta sunt. Non hac autem solùm ratione aptum est tempus ad benignitatẽ prompto & alacri animo exercendam: Sed & quod habet quietẽ & remissionẽ, immunitatemq; & vacationem à laboribus. *Cum his* venerandis & immortalibus communicare mysteriis, magnam affert & immittit alacritatem.

[h] ὀρτάζω, & Ἑορτάζω, *signifie to keepe a solemne, or religious Feast. Exodus* 5. 1. & 12. 14. & 23. 14. *Levit.* 23. 39. 41. *Numb.* 29. 12. *Deut.* 16. 15.

Festivall, was one reason, for which the *Pagans* imagined *Christians* to have beene worshippers of the *Sun*.

Clemens Rom. Const. Ap. li. 2. cap. 63. Wee Christians assemble our selves with much diligence, upon the Lord's-day, to praise God, &c.

Saint Basil. d. Spir. sanct. 27. numbers the observation of the Lord'-day, *amongst Apostolike traditions.* Likewise *Isichius in Levit. li. 2. ca. 9.* and S. *Augustine* [a] his generall rule, *De Baptism. c. Donatist. li. 4. ca.* 24. proves it to be so.

a Aug. Quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est: non nisi authoritate Apostolica traditū, rectissime creditur. a Tertullian *Apol.* Coimus in cætum & cōgregationem, ut ad Deum quasi manu facta, precationibus ambiamus, &c. Oramus etiam pro imperatoribus, ministris & potestatibus eorum, &c. Iustin. Mart. *Apol. Clem. Const. li. 2. c. 63.*

A Declaration of the Religious offices and actions, which were performed in the common assemblies, upon the Lord's-day.

1 Common Prayer, supplication, and thanksgiving, were made and offered to GOD and CHRIST, according to the holy Apostles rule, 1 *Tim.* 2. 12 [a].

2 The Scriptures of the Old and New Testament, were read distinctly in the native language of the Hearers: or in such a language as the auditory understood [b].

3 After the solemne reading of the holy Scripture, ὁ προεστὼς, the Bishop or chiefe Pastor of the Church, preached a Sermon to the auditory, wherein he exhorted them, to the

b Commentaria Apostolorum quo ad tempus fert, leguntur. Deinde lectore quiescente, præsidens orationem, qua populum instruit, et ad imitationem tam pulcherrarum rerum cohortatur, habet. Sub hæc consurgimus communiter omnes, et precationes profundimus.

beliefe of such things as they had heard read: and to the obedience of the holy duties, and the imitation of the godly examples, which had beene read unto them out of the Scriptures.

4 The holy and mysterious Eucharist *, was celebrate, and the sacrifice of praise and thanksgiving being offered up unto GOD for his rich grace, represented and exhibited in this Sacrament: The mysticall signes of Bread and Wine, after their blessing, were distributed by the hands of the Deacons, to all and every one present: and also they were sent and carried unto them, which by reason of sickneſſe, or other just occasion, were absent from the publike assembly.

5 Grievous sinners and offendors, namely Fornicators, Adulterers, Sorcerers, &c. and Heretikes, and such as in time of persecution had denied the faith: schismaticall persons, who disturbed the peace and unity of the Church, were put to open penance: and the censures of the Church, whereof *excommunication* was principall, being a prejudgement of *God*, and a forerunner of eternall perdition, were solemnely published and pronounced [a].

6 Saint *Pauls* rule concerning Almes [b] and charitable reliefe, of the poore and afflicted servants of *Christ*: and especially of such, as

* Et precibus peractis, panis offertur, & vinum & aqua: & præpositus itidem quantum pro virili sua potest, preces & gratiarum actiones fundit: & populus fauste acclamat, dicens, Amen. Et distributio cõmunicatioque fit eorum, in quibus gratiæ sunt actæ, cuique præsenti: absentibus autem per Diaconos mittitur. a Tert. *Apol.* Ibi etiam censura Divina: nam & judicatur magno cum pondere, ut apud certos de Dei conspectu summumq; futuri Iudicii præjudicium est, si quis ita deliquerit, ut à communicatione orationis, & conventus, & omnis sancti commercii relegetur. Orig. *c. Cels. lib. 3.* Cypr. *ad Pomp. Ep. 62.* Greg. *Nyss. orat. d. Castig. Optat. Mikvitan. l. 2.*

b Tertul. *Apol.* Iustin. Martyr. *Apolog. 2.* Pro arbitrio quisque suo, quod vlum est contribuunt, et quod ita colligitur apud præpositum deponitur: atq; ille inde opitulatur pupillis et viduis, et hiis qui propter morbum, aut aliquam aliam causam egent: quique in vinculis sunt, & peregre advenientibus hospitibus, &c.

were

were in bonds, or in servitude, or other oppression, for the testimony of the *Lord Iesus*, was duly observed in the Christian *Church*, upon the *Lord's-day*.

7 Christians observed *a Love-feast*, or feast of charity, called ἀγάπη[c]: partly to helpe and comfort the poore: partly for the mutuall consolation of their whole body: also hereby to cherish and increase, amity, charity, one with another: and that in those afflictive times of persecution, they might understand each others danger, necessity, losse, &c. and receive advice and counsell, &c. S. *Paul* toucheth upon these Feasts, 1. *Cor.* 11. and likewise S. *Iude* in his Canonicall Epistle, *v.* 12. *Tertullian* describeth this Christian Feast, *Apol. c.* 39. *n.* 6. *Origen, c. Cels. l.* 1 *Concil. Gangr. c.* 11. *Chrys. in Ep. ad Corinth. Hom.* 27.

c Tert. *Apol. c.* 39. Cœna nostra de nomine rationē sui ostendit, vocatur enim ἀγάπη, dilectio penes Græcos est. &c. Nihil vilitatis, nihil immodestiæ admittit. Non prius discumbitur, quā oratio ad Deum prægustetur, &c.

8 Lastly, Ordination of Bishops, Priests, and Deacons, was usually performed upon the *Lord's-day*.[d] *Leo Mag. ad Dioscorum Episc. Alex. Epist.* 81. *cap.* 1.

Chrys. Peracta synaxi omnes cōmune inibant convivium, τῶν πενομένων, pauperibus & qui nihil habebant vocatis, & omnibus communiter vescentibus.

d Leo. Piè & laudabiliter Apostolicis morem gesseris institutis, si hanc ordinandi Sacerdotum formam, per Ecclesias quibus Dominus præesse te voluit, etiam ipse servaveris: ut hiis qui consecrandi sunt, nunquam benedictiones nisi in die Dominicæ Resurrectionis tribuantur, cui à vespera Sabbati initium constat ascribi, & quæ tantis divinarum dispensationum mysteriis est consecrata, ut quicquid est à Domino insigniter constitutum, in hujus diei dignitate sit gestum.

Observa-

Obſervation *the fourth, Concerning worldly labour, and negotiation upon the* Lord's-day.

The *Law of the fourth Commandement* injoyned the *Iewes* and *Iſraelites*, a totall reſting and ceſſation, from labour and ſecular negotiation upon the Sabbath, by the ſpace of a naturall day, that is, from the veſpers of the ſixth day, untill Sun-ſetting of the ſeventh day, *Levit.* 23. 32. *From even to even, ſhall ye celebrate your Sabbath.* And during this ſpace of time, all ſervile labour was prohibited, and all common or civill worke, except onely ſuch, as was neceſſary for the preſervation of man and beaſt, and for *Gods* owne ſervice [a].

But the Evangelicall Law impoſeth no ſuch Commandement of totall abſtinence, from ſecular labour, or from civill actions, during the ſpace of a naturall day: either upon the old Sabbath, or upon the Sunday, or upon any other day of the weeke [b]:

a Tert. *c. Marc. li.* 4. *c.* 12. Cum de Sabbato dicit, omne opus tuum non facies in eo: dicendo tuum, de humano opere definiit, quod quiſque ex artificio, vel negotio ſuo exequitur, non de divino. Opus autem ſalutis & incolumitatis non eſt hominis, ſed Dei proprium. d Auguſt. *c. duas Epiſt. Pelag. li.* 3. *ca.* 4. Chriſtus nobis abſtulit illud graviſſimum multarum obſervationum jugum, ne carnaliter circumcidamur, ne pecorum victimas immolemus, ne Sabbato ſepteno dierum volumine redeunte, ab operibus etiam neceſſariis quieſcamus, et cætera hujuſmodi: ſed ea ſpiritaliter intellecta teneamus, remotiſque umbris ſignificantibus, in rerum ipſarum quæ ſignificantur luce vigilemus. Ambroſ. *li.* 4. *Epiſt.* 16.

The

The Christian Church upon reasons formerly declared, makes the first day of the week a solemne festivall day; and servile labour, and secular negotiation is by the precept of the Church, prohibited upon this day: not because of the letter of the fourth *Commandement*, or *because such labour is vitious or sinfull, and of the same quality with blasphemy, adultery, and theft: but so far forth onely, as the same is an impediment, to such religious & Evangelicall duties, as are commanded to be performed, upon the Lord's-day, by the precept of the Church: and so far forth also, as labour or secular actions doe hinder Christian people, or withdraw them, from the service of Christ, and from spirituall actions, necessary to their religious edification.*

Now this is confirmed in manner following.

1 In the new Testament we reade of no prohibition, or negative precept concerning abstinence, and cessation from secular actions upon the *Lord's*-day, more than upon other dayes: *Et quod non prohibetur ultro permissum est*: That which is not prohibited is freely permitted, saith *Tertullian d. Coron. mil. cap.* 2.

2 The Catholike Church for more than six hundred yeares after *Christ*, permitted labour, and gave license to many Christian people, to worke upon the *Lord's*-day, at such houres, as

they were not commanded to be present at the publike service, by the precept of the Church.

During the first 300. yeares after Christ, the Church lived in persecution, and Christians were not free to abstaine from labour, upon the Lord's-day, or upon other dayes, for great multitudes of them were bondmen to Pagan Masters: many were compelled to labour in Mines, and in Gallies, and to toile and drudge, at all times, when their cruell Lords commanded them. And we cannot finde in the whole Ecclesiasticall story, that Christian people did make it a matter of religion to forbeare worldly labour upon any day of the weeke, when they were commanded the contrary by their Lords: neither were any tormented or made martyrs, meerely for this reason, That they refused to worke, or labour, or travell upon the Lord's-day: But if this had beene a sin of the same quality with blasphemy, adultery, and theft, they would rather have endured any misery which cruell tyrants could have laid upon them, than wilfully to have transgressed a prime divine morall Law. [a]

a Aug. *de civ. Dei li. 22. c. 6.* A Christo Deo non solum colendo verum etiam confitendo, tantam per orbem terræ martyrum multitudinē metus revocare non potuit: non levis offensionis animorum, sed immensarum variarumq; pœnarū, & ipsius mortis quæ plus cæteris formidatur.

After the three hundred yeeres, when *Constantine* the Great, by his Imperiall power, maintained Christian religion, and among many other religious constitutions, ordained the weekly

weekely obſervation of the *Lord's-day: Rurall people had liberty to labour in their fields and Vineyards*[b], and none of all the holy Fathers of the Church, living in thoſe dayes, or many yeares after reprooved the ſame, or held it a prophane thing.

In S. *Hieromes* dayes, and in the very place where hee was reſiding, the devouteſt Chriſtians did ordinarily worke upon the *Lord's-day*, when the ſervice of the Church was ended. For this Father in his Epitaph, or Funerall Oration of *Paula* reporteth, as followeth[c]:

The (Lady) Paula *her ſelfe with all the Virgins and Widowes, who lived at* Bethlehem, *in a Cloiſter with her, upon the Lord's-day, repaired duly to the Church, or Houſe of God, which was nigh to her Cell: And after her returne from thence to her owne lodgings, She her ſelfe, and all her company fell to worke, and every one performed their taske, which was, the making of clothes and garments, for themſelves and for others, as they were appointed.*

In *Gregory* the Great his time, it was reputed *Antichriſtian* doctrine, to make it a ſin, or thing unlawfull to worke upon the old *Sabbath-day*, or upon the Sunday, or *Lord's-day*[d].

In after times, both in the *Eaſt* and *Weſt*,

b Cod. *lib.* 3. *Tit.* 12. *c. d. fer. Conſtantinus. A. Elpidio. Hermenop. Ep. jur. Tit.* 4. *Tripar. hiſt. l.* 1 *c.* 9. Beza *in Cant. ho.* 30. Vt autem Chriſtiani eo die à ſuis quotidianis laboribus abſtinerent præter id temporis quod in cætu ponebatur, id neque illis Apoſtolicis temporibus mandatum, neque prius fuit obſervatum, quam id à Chriſtianis imperatoribus, ne quis à rerum ſacrarũ meditatione abſtraheretur, & quidem non ita preciſe obſervatum fuit.

c Hieron. *to.* 3. *Ep.* 27 *ad Euſtoch.* Die tantum dominico ad Eccleſiam procedebant, et unumquodq; agmen propriam matrem ſequebatur: atq; inde pariter revertentes, inſtabant operi diſtributo, & vel ſibi vel cæteris indumenta faciebant, *pa.* 181.

d Greg. *Mag. l.* 11. *Ep.* 3. Peruenit ad me &c. Ita ut die Sabbati aliquid operari prohibeant: quos quid aliud quam Antichriſti prædicatores dixerim, qui veniens, diem Dominicum & Sabbatum ab omni opere faciet cuſtodiri.

in *France*, in Great *Britaine*, both in the dayes of *Saxon* and *Daniſh* Kings: rurall workes and labour, and other civill and ſecular negotiations, were prohibited and reſtrained, upon the Sunday or Lord's day, and upon other Feſtivall dayes. And this reſtraint was made, both by Regall and Imperiall Lawes, and likewiſe by Epiſcopall Synods. Reade the quotations in the Margine. [b]

b Novel. *Leon. ca.* 54. Statuimus quod Spiritui ſancto, ab ipſoque inſtitutis placuit, ut omnes in die ſacro, quoque noſtra integritas reſtaurata eſt, à labore vacent, neque Agricolæ, neque quicquam in eo alii, illicitum opus aggrediantur. Si enim qui umbram quandam atque figuram obſervabant, tantopere Sabbati diem venerabantur, ut ab omni prorſus opere abſtinerent, quomodo qui gratiæ lucem, ipſamque veritatem colunt, hos eum diem, qui à Domino honore ditatus eſt, noſque ab exitii dedecore liberavit, non venerari par eſt?

Impp. Ludovic. & Lothar. *Concil. Pariſ.* 1. *cap.* 50. Iudæis carnalibus moris eſt, Sabbatum carnaliter obſervare: Chriſtianorum porro religioſæ devotionis (quæ ut creditur ex Apoſtolorum Traditione, imo Eccleſiæ authoritate deſcendit) mos inolevit, ut ob memoriam Dominicæ reſurrectionis, diem dominicum venerabiliter atque honorabiliter colant, quoniam eo die Deus lucem mundi condidit, eo die Chriſtus à mortuis reſurrexit, eo die Paracletum Spiritum ſanctum Apoſtolis miſit de Cœlis, eo die Manna pluit de Cœlo. Hæc & hiis ſimilia liquido oſtendunt, hunc diem cæteris diebus celebriorem, & venerabiliorem eſſe debere. *Proinde* nobis viſum eſt, ut primum Sacerdotes, cunctique fideles ſummopere procurent, ut tanti diei debita obſervatio, religioſaque devotio, devotius exhibeatur. *Quapropter* ſpecialiter & humiliter à Sacerdotibus *Imperialis Majeſtas* flagitanda eſt, ut ejus à Deo ordinata poteſtas, ob honorem et reverentiam tanti diei, cunctis metum incutiat, ne in hac ſancta & venerabili die, *mercatus & placita*, *& Ruralia* quæque opera, nec non & quaſlibet *Corrigationes* ullius conditionis homines, facere præſumant: quoniam dum hæc agunt, & decus Chriſtianitatis obfuſcant, & nomen Chriſti blaſphemantibus, locum amplius blaſphemandi attribuunt: decet igitur ut eo die Chriſtianus, Divinis laudibus, & non *Ruralibus* operibus vacet.

Carol. *Mag.* Turon. *Concil.* 3. *cap.* 40. Interdicatur ne mercata & placita uſquam fiant in die Dominico. Quapropter oportet omnes Chriſtianos à ſervili opere, in laude Dei & gratiarum actione, uſque ad veſperam perſeverare. Anſegiſus *l.* 1. *cap.* 139. *d.* Francor. *teg.* Carolus magnus in conſtitutionibus ſuis prohibet, ut mercatus die Dominico nullo loco habeatur.

Concil. Matiſcon. 2. *Can.* 1. Cuſtodire debemus diem Dominicam quæ nos denuo peperit, & à peccatis liberavit. *Nullus* veſtrûm *litium* fomitibus vacet, *nullus* cauſarum actiones exerceat, nemo ſibi talem neceſſitatem exhibeat, quæ jugum jumentorum

jumentorum cervicibus imponat. *Estote* omnes hymnis & laudibus Dei, animo corporibusque intenti: Si quis vestrûm proximam habeat Ecclesiam, properet ad eandem, & ibi Dominico die, semetipsum precibus lachrymisque afficito. Sint oculi manusque vestræ, toto illo die ad Deum expansæ. Ipse enim est dies requietionis perpetuus: ipse nobis per septimæ diei umbram insinuatus noscitur, in lege, & Prophetis. Iustum igitur est, ut hanc diem unanimiter celebremus, per quam facti sumus quod fuimus.

Cabilonens. *Concil. ca.* 18. Instituimus ut in ipso Dominico die ruralia opera, id est, arare, messes metere, exactus facere, vel quicquid ad ruris culturam pertinet, nullus penitus præsumat.

Turonens. *Synod. Sub Carol. m. ca.* 40. Interdicatur ne mercata, & placita usquam fiant in die Dominica, qua oportet omnes Christianos à servili opere, in laude Dei, & gratiarum actione usque ad vesperam perseverare.

Arelatens. *Concil. Sub Carol. magno.* Ne in Dominicis diebus publica mercata, neque causationes, neque disceptationes exerceantur: & penitus à rurali & servili opere cessetur, his solummodo peractis, quæ ad Dei cultum & servitium pertinere noscuntur.

Antisiodoren. *Concil. cap.* 16. Non licet die Dominico boves jungere, vel alia opera exercere.

Moguntiac. *Concil. Sub Carolo. m. cap.* 37. Omnes dies Dominicos cum omni veneratione decrevimus observari, & à servili opere abstinere: & ut mercatus in eis minime fit, nec placitum ubi aliquis ad mortem vel pœnam judicetur.

Rhemens. *Synod. Sub. Carolo. m. cap.* 35. Vt diebus Dominicis secundum Domini præceptum, nulla opera servilia quilibet perficiat: nec ad placita conveniat, nec etiam donationes in publico facere præsumat, neque mercata exerceat.

Concil. Dingfeld. *apud Aventin. Annal. li.* 3. Die festo solis, otio divino intentus prophanis negotiis abstineto. Qui hoc die vehicularium aut hujusmodi operam fecerit, jumenta ejus publica sunto. Si contumax perrexerit, in servitutem redigatur.

De observatione diei Dominicæ ex antiquis legibus & Synodis, Anglo-Saxonum, &c.

Ex Ina Regis Occid. Saxon. li. c. 3. Circa An. 688. Si servus operetur die Solis per præceptum Domini sui, liber sit, & solvat Dominus mulctæ nomine 30. s. Sin injussu Domini operetur, corium perdat (.i. flagelletur) vel flagellationem pretio redimat. Si liber ea die operetur, non mandante Domino, amittat libertatem, & in Sacerdotem pœna duplex esto.

In ll. Aluredi magni, Regis Angl. An. Dom. 876. Cum *Guthurno* Danorum Rege primo edito, et in fœdere *Edovardi* Regis filii *Aluredi* magni cum eodem *Guthurno*

poſtea confirmatis, *ſcz. circa An. Dom.* 912. *Cap.*7. *ſic habetur ſub tit.* De operibus in die feſto. *Dein in textu.*

Qui in die Solis mercaturam egerit, mercem ipſam foris facito, & præterea ſi is Danus fuerit, 12. (nummi) oras, Anglus vero 30. ſol. Liber, ſi in quavis feſta die operatus ſit, vel libertate ſua exuatur, vel legis violatæ mulctam (quam Lahſlite vocant.) Servus corium perdat, vel hoc pretio redimat. Si Dominus ſervum ſuum ad aliquid operis in die feſto cogerit, legem violatam apud Danos ſubeat, apud Anglos mulctam conſtitutam.

*Cap.*9. Nemo ſceleris reus (ſiqua vitari poſſit) in feſtivitate diei Solis afficiatur morte, ni in fugam ſe conjecerit vel repugnaverit: comprehenſus autem teneatur, donec feſtivitas diei pertranſierit.

In ll. Regis Æthelſtani. *Cap.*24. Nulla mercatura ſit in die Solis: ſi quis hanc fecerit mercem foris facito, & etiam 30. ſolidis eluito.

In ll. Eadgari *Regis, Cap.*5. *Circa An. Dom.* 966. Vnumquemque diem Solis quiſque feſtum celebrato, ab hora nona diei Saturni (id eſt, tertia pomeridiana) uſq; ad diluculum diei Lunæ, ſub ipſa mulcta in Iudiciali libro deſignata. Quamlibet etiam diem Miſſalem prout indicta fuerit à Sacerdote, & indicta inſuper jejunia omni cum religione unuſquiſque obſervato.

In Canuti *ll. Eccleſiaſt. Cap.*14. *Circa An. Dom.* 1026. Feſta & jejunia quiſquis obſervato, diei Solis celebritatem à nona (i. hora tertia poſt meridiem) diei Saturni, uſque in diluculum diei Lunæ, & alias omnes Miſſales dies prout fuerint imperati.

*Et Cap.*15. Mercaturam etiam in die Solis & ſecularem quamlibet concionem (niſi magna provocante neceſſitate) ſtrictiùs inhibemus; & *à Venatione* mundaniſque omnibus operibus unuſquiſq; ſedulus acquieſcat.

*Et in ll. ejus ſecularibus, Cap.*42. Nemo ſceleris reus (ſiqua vitari poſſit) in feſtivitate diei Solis afficiatur morte, *&c.* totidem omnino verbis ut hîc ſuperiùs in Fœdere *Alureds & Guthruni,* Cap.9.

Ed. *Conf. cir. an.* 1054. (*in ſuis quæ extant legibus*) nihil aliud de diei Dominicæ obſervatione ſtatuit, quàm (ut cæteri dies omnes Eccleſiæ) pace ſua regia fungeretur: hoc eſt, ut immunis eſſet à fori jurgiis & ſecularibus aliis vexationibus, unde in *Cap.*3. ait, Ab adventu Domini uſque ad octabis Epiphaniæ, pax Dei & ſanctæ Eccleſiæ per omne regnum. Similiter à ſeptuageſima uſq; ad octabis Paſchæ. Item ab aſcenſione Domini uſq; ad octabis Pentecoſtes. Item omnibus diebus quatuor temporum. Item omnibus Sabbatis ab hora nona, & tota die ſequenti uſq; diem Lunæ. Item vigiliis Sanctæ *Mariæ,* Sancti *Michaelis,* &c. Item omnibus Chriſtianis ad Eccleſiam cauſa orationis euntibus, pax in eundo & redeundo ſit eis, *&c.* Hæc eadem in *ll. Gulielmi* Conqueſt.

In

In Concilio Cloveſhoviæ ſub Cuthbarto *Archiepiſ. Doroberniæ, An. Dom.* 747.

Cap. 14. *De honore & obſervatione Dominici dici.*

Quarto decimo ſtatuitur loco: ut Dominicus dies legitima veneratione à cunctis celebretur, ſitque divino tantum cultui dedicatus, omneſq; Abbates & Presbyteri iſto ſacratiſſimo die in ſuis Monaſteriis atq; Eccleſiis maneant, miſſarumq; ſolemnia agant, omiſſiſq; exterioribus negotiis ac ſecularium conventibus atque itineribus, niſi inexcuſabilis quælibet cauſa urgeat religioſæ converſationis, ac bene vivendi normulam de ſacræ Scripturæ eloquiis ſubjectis famulis prædicando inſinuent. Sed & hoc quoq; decernitur quod eo die ſive per alias feſtivitates majores, populus per Sacerdotes Dei ad audiendum Verbum Dei conveniat, Miſſarumq; Sacramentis ac doctrinæ ſermonibus frequentius adſit.

Inter Canones Egberthi *Archiepſcopi Eboracenſis, Circa An. Dom.* 784.

Cap. 3. Item ut omnibus feſtis & diebus Dominicis unuſquiq; Sacerdos Evangelium *Chriſti* prædicet populo.

Infra ſub titulo de Sabbato.

Deus Creator omnium creavit hominem in ſexta feria, & in Sabbato requievit ab operibus ſuis, & ſanctificavit Sabbatum propter futuram ſignificationem paſſionis *Chriſti* & quietis in ſepulchro. Non ideo requievit quia laſſus eſſet, qui omnia ſine labore fecit, cujus omnipotentia non poteſt laſſari, et ſic requievit ab operibus ſuis ut non alias creaturas quam antea fecerat poſtea feciſſet. Non fecit alias creaturas poſtea, ſed ipſas quaſcunq; fecit omni anno, uſque in finem ſeculi facit. Homines creat in animabus & corporibus, & animalia & beſtias ſine animabus. Omnis anima hominis à Deo datur, et ipſe renovat creaturas ſuas, ſicut *Chriſtus* in Evangelio ait; Pater meus uſque modo operatur, et ego operor. *Chriſtus* pro nobis paſſus eſt in ſexta ætate mundi in ſexta feria, et reformavit perditum hominem paſſione ſua, et operatis miraculis ſuis requievit in ſepulchro per Sabbatum, et ſanctificavit Dominicum diem reſurrectione ſua. Nam Dominica dies prima dies ſeculi eſt, et dies reſurrectionis *Chriſti*, et dies Pentecoſtes, et ideo ſancta eſt, et nos ipſi debemus eſſe ſpiritaliter Sabbatum Sabbatizantes, id eſt, vacantes ab operibus ſervitutis, id eſt, peccatis, quia qui facit peccatum ſervus eſt peccati. Sed quia non poſſumus eſſe ſine peccatis, caveamus in quantum poſſumus et emendemus quicquid peccaverimus, demus bona exempla ſubditis nobis, et corrigamus noſmet ipſos & ſubditos, et exhortemur ad meliora jugiter. *Amen.*

Circa

Circa An. Dom. 1009. *In Concilio Æmanensi* Pambritannico *Regis* Ethelredi *edicto ab Archiepiscopis* Ælfeago *Dorobern.* & Vulstano *Eboracensi*, &c. *celebrato.* Cap. 15:

Festivitatem diei Solis & ad eandem quicquid pertinet, ferventius quisque observato. A mercaturis & conventibus populi (puta secularibus & forensibus) à *Venatione etiam* & mundanis operibus in sancta illa die sedulus abstineto. *Hæc propemodum verbatim: sed in exemplo istius Concilii peraptiquo ita exhibetur:* Dominicæ solennia diei cum summo honore magnoperè celebranda sunt, nec quicquam in eadem operis agatur servilis; Negotia quoque secularia, quæstionesq; publicæ in eadem deponantur die.

With the former Lawes and Edicts of Princes: and the Canons of Councels, our nationall Lawes and Statutes, and the Precepts and Canons of our Church [a], accord very exactly, concerning abstinence from secular affaires, and the religious observation of the *Lord's* day, and of other Holy-dayes.

And wee consent likewise with the Catholike Church, concerning the freedome of *Christian* people, from the rigorous servitude of the Iudaicall Law: and the Statutes of our Nation, and our Canons, and our Homilies permit necessary worke, (the forbearance whereof, would bring notorious detriment) upon some part of Sundayes and Holy-dayes.

Our Homily saith [b]: *This Commandement doth not binde* Christian *people so straitly as it did the* Iewes, *touching the forbearing of worke and labour in time of great necessitie.*

Q. *Eliz.* Injunct. 20. *All Parsons, Vicars and Curates, shall teach and declare unto the people, that they may with a safe and quiet conscience, after*

a Canon 13. *An.* 1603 *sub regno R.* Iacob. *All manner of persons within the Church of* England, *shall from hēceforth celebrate and keep the* Lord's *Day, commonly called Sunday, and all other Holy-dayes, &c. in hearing the Word of* God *read, in publike and private prayers, in acknowledging their offences to* God, &c.

b Homil. *of the place and time of prayer*, pag. 124.

after their common Prayer in time of Harveſt, labour upon the Holy and Feſtivall dayes, and ſave that thing which God *hath ſent. And if for any ſcrupuloſity or grudge of conſcience, they ſhould abſtaine from working upon thoſe dayes, that then they ſhould grievouſly offend and diſpleaſe* God.

King *Edward 6.* Injunct. *All Parſons, Vicars and Curates, ſhall teach and declare unto their Pariſhioners, that they may with a ſafe and quiet conſcience in time of Harveſt, labour upon the Holy and Feſtivall dayes, and ſave that thing which* God *hath ſent. And if for any ſcrupuloſity, or grudge of conſcience, men ſhould ſuperſtitiouſly abſtaine from working upon thoſe dayes, that then they ſhould grievouſly offend and diſpleaſe* God.

The Statute of King *Ed. 6. An. 5. & 6. ca. 3. Provided alwayes, and it is enacted by the authoritie aforeſaid, that it ſhall be lawfull to every huſband-man,* &c.

And in ancient times, the like was permitted [c].

[c] Concil. ap. Palatium Vernis. *Sub Reg. Franc. Pipino. cap.* 14. De die Dominico, quia perſuaſum eſt populis, de die Dominico agi cum caballis ſicut bobus & vehiculis per itinera non debere, neque ullam rem ad victum præparari, vel ad nitorem domus vel hominis pertinentem ullatenus exerceri, quæ res ad Iudaicam magis quam ad Chriſtianam obſervationem pertinere probatur, id ſtatuimus, ut die Dominico quod antè fieri licuit, liceat. De opere tamen rurali, aratione, aut vineæ ſectione, excuſſione vel ſepe facienda, cenſuimus abſtinendum, quò faciliùs ad Eccleſiam venientes, orationis gratia vacent.

Obſervation *the fifth, concerning the* LORD'S Day.

Abſtinence, or reſting from ſecular labour and negotiation, and likewiſe from Paſtime and Recreation upon the Holy-day, are conſiderable, *Either* according to their Relation to the Religious offices of the day: *Or* as they concerne the temporall welfare, comfort, delight, profit, and neceſſitie of man.

So far forth, as ſecular labour, and paſtime, or recreation are impediments to ſacred and religious duties, publike or private, to be performed upon the Holy-dayes, they are to bee avoided, and abſtinence from them muſt bee uſed, according to the *equity of divine law, and the Precept of the Church: Otherwiſe* they are *ſacrilegious*[d], *Becauſe* they are meanes to rob GOD of His honour, and to hinder the ſpirituall edification of Chriſtian people.

The eating of certaine kindes of meats, was ſinfull under the Law, becauſe of a legall prohibition: *But* under the Goſpell, the eating of all kindes of wholeſome meats is lawfull, *Vnleſſe* the ſame be done intemperately, or contrary to the Precept of the Church or State, comman-

d Cyril. *in Ioan. li. 8. cap. 5.* Eò grauius eſt peccatũ, quò ſanctiori tempore committitur. *Idne eſt, ô Chriſtiane, celebrare diem feſtum, indulgere vẽtri, et inconceſſis voluptatibus habenas laxare?* Athanaſ. *ad Affricam. pag. 730.* Ne ipſam quidem Dominicam diem ſanctiſſimi Feſti, ulla in reverẽtia habuẽre, quò minùs eo ipſo tempore, quo Dominus omnes ex mortis vinculis compedibuſque aſſeruerit, homines ejus Eccleſiæ in vincula conijcerent.

commanding abſtinence and faſting: *In like manner*, working and labouring upon the old Sabbath day, was a ſinne under the Law, becauſe of GOD's poſitive precept: *But* under the Goſpell, it is no ſinne to worke or labour upon any day of the weeke, but then onely, when the doing thereof is an impediment to ſpirituall and religious offices, which by the generall commandement of the *Holy Ghoſt*, and by the ſubordinate precept of the Church, are to be performed upon the Holy-day.

And for this cauſe the Church of GOD prohibiteth them: *And* this Precept of the Church hath a two-fold obligation: *The* one ariſing from the quality of the obje&t, or things prohibited; *For* becauſe abſtinence from labour, and from recreation upon the Holy-day, is ſubſervient to the exerciſe of Religious duties: *And* on the contrary, ſecular labour and paſtime are impediments thereunto: *Therefore*, although in their proper quality they are not evill, yet *the uſe of them is to be forborne, at ſuch times and houres of the day, and in ſuch manner, as the Precept of the Church commandeth.*

The ſecond obligation of the Precept of the Church, ariſeth from the authoritie of the Commanders: *For* the Biſhops and Paſtors of the Church, are by office, *Stewards, and ſubordinate Rulers*, in the Houſe of *God*; having authoritie from CHRIST, not onely to feed His flocke with wholeſome doctrine, but to governe the ſame with holy precepts and Ca-

nons in matters of decencie, order, and edification. *And* it is the dutie of *Christian* people to obey them, *Heb.* 13.17.

Also Kings and Princes are the *Lord*'s Vicegerents, *Psal.* 82. 6. to governe and command His people, *Not onely in matters concerning humane society,* But *also in things concerning or appertaining to Divine Religion*[e].

And it hath alwayes beene the honour of Religious Monarches, to confirme and ratifie the godly precepts and Canons of the holy Bishops and Pastors of the Church, by their regall and imperiall authority[f]: *As* appeareth by *Constantine* the Great, and by *Theodosius, Marcianus, Charlemaine, Lewis, Lotharius*, &c.

Now the holy Apostle commandeth obedience to Royall authority in things honest, religious, and just, and that, *for conscience sake, Rom.* 13.5. *For* when they command Duties of this quality, *Per illos jubet Christus*[g]: The *supreme Law-giver Himselfe, which is the Lord Christ, is the Prime Commander,* Pro. 8.15.

e Aug. *c. Crescon. lib.* 3. *cap.* 51. *In* hoc Reges Deo serviunt, sicut eis divinitùs imperatur, in quantũ sunt Reges, *Si* in suo Regno bona jubeant, & mala prohibeant, *Non* solùm quæ pertinent ad humanam societatem, *Verùm* etiam quæ ad Divinam religionem. *Idem Epist.* 48.

f Concil. Paris. 1. *ca.* 1. Specialiter & humiliter à Sacerdotibus, Imperialis Majestas flagitanda est, ut ejus à Deo ordinata potestas, ob honorem, & reverentiam tanti diei, cunctis metum incutiat, nè in hac sancta & venerabili die, *Mercatus & Placita*, & *Ruralia* quæq; opera, nec non & quaslibet corrigationes, ullius conditionis homines, facere præsumant, *&c.*

g Aug. *Epist.* 166. Inter homines pœnas luit, et apud Deum sortem non habebit, qui hoc facere noluit, quod ei per cor Regis, ipsa veritas jussit. *Ibid.* Imperatores cùm bonum jubent, per illos non jubet, nisi Christus.

Concerning

Concerning Recreation upon the Holydayes.

By Recreation *wee understand, Sports, Pastimes, Musick, playing at some kindes of games, and bodily exercises, &c. used to refresh the body and minde of Man, after labour & serious actions*[a].

Recreations are of two sorts or kindes: 1. Honest and Lawfull: 2. Vitious and unlawfull.

Honest and lawfull recreation is such, as neither is vitious, in respect of the matter and quality of the object: neither is accompanied with any evill circumstances. Vitious objects are such, as bee morally evill in quality: as excessive drinking, prophane, obscene, or scurrilous speaking, prodigall or fraudulent playing or gaming, *&c.*

Evill circumstances, are undue and unseasonable time: undecency in respect of place, persons, habit, or gesture: relation to some vitious end: excessive and immoderate action, disobedience to Lawes and superior authority, *&c.*

Thes. 1. *All kindes of recreation, which are of evill quality* in respect of their object; or which are attended with evill and vicious cir-

[a] *Ex Seneca, Lucano, Statio: &c.* Recreatio idem est quod restauratio, et reproductio. Et transfertur ad significandam intermissionem laborū, infirmitatis, lassitudinis: & refocillationem cum corporis, tum animi, ut quæ velut de novo videntur produci, & restaurari, dum a laboribus, morbis, molestijs velut seruantur, & quiescūt, viresque deperditas resumunt.

cumstances, are unlawfull, and to be refrained upon all dayes, and at all seasons. But if they be used upon the *Lords-day*, or on other Festivall dayes, they are sacrilegious, becaus they [b] rob *God* of his honour, to whose worship and service the holy day is devoted: and they defile the soules of men, for the cleansing and edifying whereof, the Holy-day is deputed.

Thes.2. Recreations honest and moderate, such as are neither vitious in quality or circumstances, may Lawfully be permitted, and exercised upon some part of the Christian Holy-day [c].

Argument 1. Recreations of this quality, are prohibited by no just Law: either Divine, Ecclesiasticall, or Politicke: and therefore they are not sinnes, becaus sin is the transgression of some just Law, according to the definition thereof, in holy Scripture, 1 *Iohn* 3. 4. *Mat.* 15. 3. *Rom.* 2. 23. *& Chap.* 7. 7. *Iam.* 2. 11. and according to the Fathers [d], and all the Doctors of the Church [e].

Vnlesse therefore the opposers of such recreations, bee able to demonstrate, that they are prohibited, or repugnant to some just Law, the same are not vitious or sinfull, and they may lawfully bee permitted by superiors, and exercised by subjects, and inferiors, upon the Holy-day.

b Cyrill. *In Ioan. l.* 8. *ca.* 5. Idne est, ô Christiane, celebrare diem festum, indulgere ventri, & inconcessis voluptatibus habenas relaxare? &c. Eo gravius est peccatum, quo sanctiori tempore committitur. Concil. Toletan. 3. *can.* 22. Irreligiosa consuetudo est, quâ vulgus per sanctorũ solennitates & festivitates agere consuevit: populi qui debent divinis officiis intendere, saltationibus, & turpibus invigilant canticis, &c. Ephrem. *Syrus. s. d. fest. dieb.*

c Synops. *Pur. Theolog. Disp.* 21. *n.* 58. Neq; tamen omnis corporis recreatio, hic omnino prohibetur, ut quæ etiam inter fines Sabbati est: scilicet, quæ cultum Dei non impedit, & sacris peractis, honeste, decenter, moderate, & sine scandalo fit.

d Amb. *d. Paradis. c.* 8. Aug. *c. Faust. Manich. li.* 22. *c.* 27. e Lomb. *sent. li.* 2. *dist.* 38. *& in eund. Scholast. Aquin. 1.* 2. *quæst.* 71. *art.* 6.

Argument

Argument 2. Secular and corporall labour, may lawfully be uſed, upon ſome part of *God's* Holy-day : namely ſo far forth as the ſame is not an impediment to the religious Offices of the day.

Therefore honeſt and moderate recreation, may likewiſe be permitted and uſed.

1 The antecedent is prooved in manner following.

1 No juſt Law, Divine, Eccleſiaſticall, or civill, doth totally prohibite the ſame.

2 Many caſes of urgent neceſſity require this : for the welfare of man himſelfe, and of many creatures is preſerved thereby.

3 In the time of the Old Law, the ſame was lawfull in many caſes, *Mat.* 12. 11, &c.

4 The Apoſtolicall Primitive Church permitted this [f], and all the Schoole Doctors, and the Canoniſts : and worthy Divines of our own part teach the ſame [g].

2 The ſequell and conſequence of the Ar-

[f] *Reade before obſervat* 4.

[g] Beza *in Cant. fol. hom.* 30. *p.* 603. Vt autem Chriſtiani eo die (Dominico) à ſuis quotidianis laboribus abſtinerent, præter id temporis quod in cætu ponebatur, id neque illis Apoſtolicis temporibus mandatum : neque prius fuit obſervatum, quàm id à Chriſtianis imperatoribus, ne quis à rerum ſacrarum meditatione abſtraheretur, neque ita præciſe, obſervatum fuit. Zanch. *in.* 4. *Præcept.* Cauſa cur externa civilia opera vitentur in die feſto, non eſt quod per ſe mala ſint, contaminentve ſanctificationem diei Feſti : ſed quia impedimenta ſunt ne quis poſſit vacare præſtandis iis, quæ Deus requirit in cultu ſuo externo, in feſtis & ſacris diebus. Danæus *Ethic. li.* 2. *cap.* 9. Nobis Chriſtianis non tanta, tamve ſevera & rigida ceſſatio (nempe ne laboremus in die Dominica) impoſita eſt. Nam ex lege Conſtantini, licet ſerere & metere in die Dominica, ſi commodum ſit. *Homil. Of the time and place of prayer. Pag.* 124. *This Commandement doth not binde Chriſtian people ſo ſtrictly as it did the Iewes : touching the forbearing of worke and labour, in time of great neceſſity.*

gument.

gument is builded upon this reason.

Secular and toilesome labour, upon the legall Sabbath, was literally and expresly prohibited, both in the fourth Commandement of the Decalogue, and also in sundry other passages of *Moses* his Law, and in the *Prophets*: and that with great severity. *Exod.* 31. 14. *and Chap.* 35. 2. *Ier.* 17. 27. And therefore the doing thereof was a direct and expresse transgression of the Sabbaticall Law.

But honest and moderate recreation was not prohibited, either in the Law, or in the Prophets, in literall and expresse termes: and if it were forbidden, the same was done collaterally onely, or by consequence.

c G.W.d. Sab. pag. 98. *The reason why the workes of our ordinary vocation are forbidden us upon the Sabbath, is not that they are unlawfull in themselves: but because they destroy the rest, and take up the minde that it cannot bee imploied in Gods businesse.*

Now that which is directly and by name prohibited by any Law, is more unlawfull than those things which are concluded by inference onely, to be repugnant to the Law. If then secular labour is not simply unlawfull on the Holy-day, although it were expresly named in the *Law* c: then civill recreation, not prohibited in termes, neither yet by any necessary consequence from the *Law*, cannot be simply unlawfull.

The

The Tenent of the Novell-Sabbath Teachers, concerning labour and recreation upon the Sunday.

I. D. We muſt know that the *Lord's*-day muſt containe 24. houres, all which muſt be dedicated to Him, *that ſo* his bleſſing may be more plentifully powred downe upon us. We are to know that the Sabbath containeth 24. houres, aſwell as any other day, and therefore the night muſt be ſpent in an holy reſt alſo: not but that man is allowed to take ſufficient ſleepe: but his ſleepe is to be ſeaſoned with the ſweetneſſe of former exerciſes, and his dreames [c] to have ſome taſt of Religion, more than at other times.

Now GOD biddeth us keepe the whole ſeventh-day: for he would have us give as long a day to him, as he hath given to us.

D. B. d. Sab. p. 262. Vpon the Lord's-

c Tho. Chartwr. *Com. in Eccl. ca.* 5. Quodſi in die Dominico mens noſtra, in piis exercitiis tota defixa eſſet, eadem inter dormiendũ recurrerent. Neq; enim cõtemnendũ quod Philoſophus in Ethicis docet, juſtum ab injuſto, non ſomno ſed inſomnio diſcerni.

day, we ought to rest, *from all honest recreations, and lawfull delights, Pag.* 274. *From talking of recreations.*

E.E. p.107. Recreation belongs not to rest, but to labour, and it is used that men may by it be made more fit to labour, & therefore it must be granted on dayes of labour, (and not on the Sabbath-day.)

I. D. p. 140. If men will allow their servants recreation, let them allow part of their owne time, & be liberall in that which is their owne, and not in that which GOD hath not given them warrant to bestow on their servant.

G. W. of the Sabbath, Chap. 4 GOD requireth in the Commandement that we rest the whole day, and keepe the whole day holy: for if he had meant but a part, he could have said so much: but in that he requireth a day in the Commandement, he putteth it out of question.

Every one of thy dayes hath twenty foure houres: and therefore hee must have so many to his day: or else thou hast more than six dayes given thee: or

if

if not given, then thou takeſt it as *Hophni* did the fleſh, and then thou robbeſt GOD of part of his day, and ſo thou committeſt theft.

Ib. pag. 58. It is the Sabbath of the Lord thy God: and take heed how thou wrong him, and curtol his day, as *Hanun* did *David's* ſervants garments, 2 *Sam.* 10. 4

Pag. 60. Neither yet is this ſufficient to keepe the Sabbath-day from morning to night, &c. But wee muſt keepe the night alſo, for it is a part of the day naturall: for ſo *Moſes, Gen.* 1. accounteth the evening and the morning but one day.

The rigid Tenent of ſome Sunday-Sabbatizers.

Tho. Rogers Prefat. before the Articles.

I have read, and many there be alive which will juſtifie it, how it was preached in a Market Towne in *Oxford*-ſhire, that to doe any ſervile worke or buſineſſe on the *Lord's-day*, is as great a ſinne, as to kill a Man, or to commit adultery.

It was preached in *Summerſet*-ſhire, that *to throw a bowle* on the Sabbath-day,

is as great a ſinne, as to kill a man.

It was preached in *Norfolk*, that *to make a Feaſt, or wedding-dinner* on the *Lord's*-day, is as great a ſinne, as for a father to take a knife and cut his childes throat.

G. W. d. Sab. p. 81. take heed unto thy ſoule, and as of all ſins, ſo eſpecially of this ſin of Sabbath-breaking: becauſe of all other it moſt ſeparateth the ſoule from God.

It was preached in *Suffolke* (I can name the man, & I was preſent when he was convented before his Ordinary for preaching the ſame) that *to ring more Bels than one* upon the Lord's-day, to call the people to Church, is as great a ſin as to commit murther.

Arguments uſed (or rather abuſed) by theſe new Law-makers, in confirmation of their Tenent.

Argument 1. The Law of the fourth Commandement prohibited recreation upon the whole *Sabbath*-day to the *Iewes*: but the ſame Law bindeth us Chriſtians.

1 That Law prohibited ſervile worke: and worke, and recreation are equall

equall impediments to the ſanctifying of the *Sabbath*.

2 The ſame Law is in force amongſt Chriſtians, becauſe it is a morall Law, one of the tenne Commandements: and the obſervation of it was enjoyned with as much ſeverity, as the obſervation of any other precept.

Anſw. 1. I finde no formall or expreſſe prohibition, either in the Text of the fourth Commandement, or in any other ſentence of *Moſes's* Law, ſimply reſtraining the *Iewes* and *Iſraelites* from the uſe of honeſt recreation upon their weekely Sabbath-day.

Secondly, One principall end, and neceſſary uſe of the old Sabbath was: to refreſh and recreate people after toile and hard labour. *Exo.* 23.12. *Six dayes thou ſhalt doe thy worke: and on the ſeventh day thou ſhalt reſt: that thine Oxe and thine Aſſe may reſt,* and *the ſonne of thine hand maid, and the ſtranger may bee refreſhed,* יִנָּפַשׁ *recrectur,* ἀναψυχῇ.

But if all civill recreation had abſolutely beene denied the *Iewes*, upon every part of their weekely Sabbath, which continued foure and twenty houres, *Levit.* 23.32. *This* had been rather an heavy burden, than a recreating and refreſhing of people. *For* it is more grievous for people to ſit ſtill in one place ſo many

houres, and to have the body and minde exercised with no variety of action: *But* onely in reading *Deuteronomy* [a], or other parts of *Mose's* Law, which ordinary persons understood not, *Then* to travell and labour in their ordinary businesses. *Now* we reade in *Exod.16.29.* this branch of the old Sabbath Law: *Abide ye every man in his place: let no man goe out of his place on the seventh day.* And *Origen* saith [b] of the *Iewes:* That *in whatsoever habit, or place, or posture of body they are in, upon their Sabbath-day,* in the same they must continue untill the evening.

Thirdly, The *Rabbins* out of their *Talmud* affirme [c]: That under the old Law *it was permitted young people to recreate and disport themselves upon some part of the Sabbath, with running, or leaping, or dancing:* provided, *that this were done in honour of the Sabbath.*

Conclus. It is not then a certaine truth, that honest and sober Recreation was universally prohibited by the law of the fourth Commandement. *And* therefore one cannot necessarily conclude from thence, the unlawfulnesse of all civill recreation, upon the *Christian* Holy-day.

a Rabbini *in* עירוך שלחן. Hebræis in die Sabbati, aliisque diebus festis, alium librum volvere non licet, quã librum legis.

b Orig. περὶ ἀρχῶν *lib.*4. Vnusquisque, quo habitu, quo loco, qua positione, in die Sabbati inventus fuerit: ad vesperam usque debet permanere. *Id.* in *Num. Hom.* 23. In Sabbato unusquisque sedet in loco suo, & non procedit ex eo. *Synes. ep. ad Euopt.* Cum exorta tempestate peracta esset dies parascheues, & vespere, decidente sole, Iudæi qui nautæ erant, Sabbatum inchoarent: qui clavum tenebat, mox ut solem reliquisse terram conjectavit, relicto clavo prosternit se, seq; cuiq; calcandum exhibuit. Rati autem navigantes, id ex desperatione eum fecisse, omnes consternebantur: cum autem causam accepissent, quidam gladio evaginato necem eidem intendebant. *Ille* vero immobilis, librum legebat legis, *&c.* sicque tota nocte cum sequenti die, sedit Iudæus otiosus. c Buxtorf. *Synag. Iud. cap.* 11. Iunioribus permissum est, ut tempore Sabbati, spatiando, currendo, saltando sese oblectent: *si in* honorem Sabbati faciant.

A ſecond part of the Anſwer.

If it were granted, that the old Sabbath Law prohibited all civill recreation, &c. *This* concludeth not againſt recreation upon ſome part of the *Chriſtian* Holy-day, for theſe reaſons:

1 *The old Sabbath law* was poſitive and temporary, obliging *Iewes* and Proſelytes, untill the time of the Goſpell, and then ceaſing. *Reade* this demonſtratively proved before, *pag.* 34, &c.

Ambroſ. *li.4. ep.16.* Cum Sabbati ignava otia, & corporalis ſuperflua deſtrueret circumciſionis (Chriſtus.)

2 *The* Lord's Day ſucceedeth not the Legall Sabbath, by Divine inſtitution, in reſpect of the old forme of obſervation: *to wit,* in length and continuance of houres: *Nor yet* in the rigor and ſtrictneſſe of externall Rites. *For* there is no proofe hereof in any paſſage or ſentence of holy Scripture: *Nor* in the Tradition of the Ancient Catholike Church: *neither* is there any ground of reaſon for it.

The continuance of the old Sabbath, the juſt ſpace of foure and twenty houres: *And* the ſtrict forme of reſt from worldly labour and negotiation, were types and figures of things to be fulfilled under the Goſpell: *And* they were expreſly commanded in the old Law: but the limitation of the time, and houres of the day, for divine worſhip, and Church duties:

ties: and likewiſe the Rule, for outward reſt, and ceſſation from ſecular labour, and from play and paſtime under the Evangelicall State, are all of them ordered and appointed by the Rulers of the Chriſtian Church, according to ſuch generall Canons, as the *Holy Ghoſt* hath ſet downe in the Scripture. *Reade* before *pag.* 100. *And* therefore in the new Covenant, we are not ſubject to the *rudiments of the old Law: And* even as, although the Sacrament of Baptiſme ſucceedeth, and is uſed in the place of Circumciſion, *Yet* we forbeare not the adminiſtration thereof, untill the juſt number of eight dayes: *So* likewiſe we are free from the legall obſervance of ſuch a juſt quantity and number of houres, as was commanded the *Iewes* by the old Law, for the continuance of their weekely Sabbath dayes reſt. *Reade* before *pag.* 216.

Another branch of Sunday Sabbatarians doctrine: That *to labour or to uſe any civill recreation on the* LORD'S *day, is a ſinne of as evill quality,* As *Murther, Adultery, Inceſt, Falſe witneſſe, Theft, &c. Vpon* theſe two falſe and abſurd grounds. *Firſt, becauſe* the ſame is a ſinne againſt a Commandement of the firſt Table of the Decalogue. *Secondly,*

condly, *Becauſe* it was puniſhable with the ſame penaltie of death, as murder and adultery were puniſhed. *Exod.* 35. 2. *Numb.* 15. 36. with *Deut.* 22. 22.

Anſw. 1. The Antecedents of both the reaſons are denyed upon theſe grounds following.

Firſt, To labour, or to uſe civill recreation upon ſome part of the *Lord*'s-day, and in ſuch manner as the Law of the Church, and of the State permitteth, *is* no ſinne; and therefore it is not a tranſgreſſion of any precept of the firſt Table of the Decalogue.

Secondly, It is impoſſible for theſe ſuperſtitious Law-givers to make demonſtration, either out of holy Scripture, or ſound reaſon, or teſtimony and authority of approved witneſſes: *That* it was a capitall crime, in the time of the old Law, for *Iewes* and *Proſelytes*, to uſe ſober and honeſt paſtime and recreation upon ſome part of their Sabbath-day: or within the ſpace of any of the foure and twentie houres, during which, their legall Sabbath continued.

Against *the sequele of the former Argument, I shall oppose these positions following.*

Thes. 1. *All sinnes against the Commandements of the first Table of the Decalogue, are not more vicious in quality, nor of greater guiltinesse before* God, *Than some sins against the precepts of the second Table.*

Thes. 2. *Some sinnes, and some transgressions of precepts of the second Table, are more grievous and hainous, in quality, guiltinesse, and effect, than some sinnes and transgressions of the Commandements of the first Table.*

Thes. 3. *Sinnes against the second Table, being lesse in respect of their materiall object, doe many times, by reason of malice in committing, and by aggravating circumstances, become more deadly, than some kindes, or actions of superstition, idolatry, infidelity, distrust in* God, *neglect of Divine Service, &c.*[a]

a Aquin. 1. 2. *quæst.* 73. *ar.* 5. Quod peccata spiritalia sunt majoris culpæ quàm peccata carnalia, *non* est sic intelligendum, quasi quodlibet peccatũ spiritale sit majoris culpæ, quolibet peccato carnali: *Sed quia* considerata hac sola differentia spiritalitatis & carnalitatis, graviora sunt, cæteris paribus. *Medina.* 1. 2. *q* 73. *ar.* 4. Comparationes peccatorum fieri debent, si cæteta sunt paria. *Vasq.* 1. 2. *q.* 73. *ar.* 3. Peccatum inferioris speciei, & ex objecto minùs grave, dici potest aliquando majus alio superioris speciei, propter circumstantias: *Vel propter* rationem voluntarii: *vel* quia majus nocumentum infert. *Conrad. ib. in Thom.* Non intelligitur quod quodlibet spiritale sit majoris culpæ (id est, imputetur ad majorem pœnam, & habeat majorem reatum, & aversionem, & inordinationem) quolibet peccato carnali: quia hoc non est verum. *Invenitur* enim aliquod spiritale quod est solum veniale: & invenitur carnale quod est mortale grave: & quandoque potest carnale esse ex deliberatione, & certa malitia, & spirituale ex surreptione: *Sed intelligitur* cæteris paribus, ut quod sit paritas in objecto, & paritas voluntatis.

Thes.

Thes. 4. *In comparing of sinnes, we must alwayes proceed in manner following, that is:* Compare *foule sinnes of either Table, with foule sins: like sinnes to like, both according to the materiall object: and according to malice and wilfulnesse, and other circumstances in the offenders* [b].

These things being premised, it will appeare by many examples, and sentences of holy Scripture, that my former Positions, concerning the equality, and inequality, parity, or imparity, of the sinnes of either Table, are undoubtedly true.

b Tertul. *ad uxor. lib.* 2. *cap.* 3. Omne delictum voluntarium, in Domino, grande est.

Genes. 18. 11, &c. *Sarah* sinned against the first Commandement of the first Table of the Decalogue, not beleeving [c] GOD's promise revealed by the Angell, That *she being then waxed old, and her* Lord *also, should of a surety beare a childe.*

c Ambros. *ep.* 30. Sara quia risit incredulitatis conguta est.

2. *Sam.* 12. 4. A certaine rich man, sinned against the second Table: *For* this *rich man had exceeding many flockes and herds:* But *the poore man had nothing, save one little Ewe-lambe, which he had bought and nourished up,* &c. And *there came a traveller unto the rich man, and hee spared to take of his owne flocke, and of his owne herd, to dresse for the way-faring man, that was come unto him:* But *tooke the poore mans lambe, and dressed it for the man that was come unto him.*

Now if we make comparison betwixt these two former sinnes, *whereof* the one was a transgression of a Precept of the first Table, *and* the

other of the second, *the* rich mans sinne was damnable and mortall, 2 *Sam.* 12. 5. *The* sinne of *Sarah*, being onely of infirmitie, was corrected with a checke onely of the Angell, and without further punishment.

Deut. 32. 51. *Num.* 20. 24. and Chap. 27. 14. *Moses and Aaron trespassed against the Lord* (by distrust in His Word and power) *at the waters of Meribah kadesh, in the wilderness of Zin in the strife of the congregation: they did not sanctifie Him at the water, before the people.*

1 *Kings* 21. King *Ahab* consented to the murder of *Naboth* the *Iezreelite*, and when *Naboth* was dead, he tooke possession of his Vineyard, *verse* 16.

This *sinne of Ahab* being against the second Table, was damnable in an high degree, and it brought destruction upon himselfe, and it was the cause of utter ruine to all his posteritie, 1 *King.* 21. 21, 22.

But the trespasse of *Moses* and *Aaron* against the first Table, was an occasion to impeach their entrance into the Land of *Canaan*, but it neither hurt their posteritie, neither deprived themselves of GOD's eternall love, and grace.

The *man of God*, being seduced by an old Prophet, disobeyed an expresse Commandement of *God*, which was against the first Table of the Decalogue: 1 *King.* 13. 21.

Absolon sinned against the second Table, in rebelling against his Father *David*: and by

lying

lying with his Fathers Concubines, in the sight of all Israel, 2 *Sam.*16.22.

I suppose our new Sabbath-masters will acknowledge that the latter sinne being against the second Table, was many times more foule and hainous, *Than* the sinne of the man of God.

Lastly, the most vertuous and holy people living, are sometimes over-taken with sinnes against the first Table: namely, with some sins of omission: and with sinnes of infirmity, ignorance, surreption, *&c.* with some impatience, unthankefulnesse, pride of heart, distrusting, and doubting in *God's* providence: *As* wee may observe in the examples of *Iob,* and *David,* and *Ezechiah,* &c. *But* notwithstanding such sins, these just persons continue in *God's* favour, and in the state of grace: and these sinnes of ignorance, infirmity, surreption, and sudden passion, are not imputed unto them, neither doe they make them guilty of *God's* eternall wrath, (according to the law of the Evangelicall covenant: but they stil remaine actually righteous[a], in the sight of *God* and men.

But on the contrary, if a just person become a willfull transgressour of any maine precept of the second Table: and continue therein, without actuall repentance: The Spirit of *God* saith, *Ezek.* 18. 24. *All the righteousnesse that he hath done, shall not be remembred,* In his *trespasse that he hath trespassed, and in his sinne that he hath sinned, in them shall he die.*

a Aug. *in Psal.*11. Peccatum non imputatur, & tanquã non fuerit operatus, accipitur. *Id. c. duas Epist. Pelag. lib.*3 *cap.*3. Quamvis Diabolus sit author & princeps omnium peccatorum: *Non* tamen filios Diaboli faciunt quæcunq, peccata. *Peccant* enim & Filii Dei, quoniam si dixerint se non habere peccatum, seipsos seducunt, & veritas in eis non est.

Now from the premises these conclusions are inferred:

1 That some sinnes against precepts of the first Table are compatible with grace: and some sins of the second Table are repugnant to the state of grace [b].

2 Sins against the first Table, are not universally greater or fouler, than all sins of the second Table: neither are many offences against the Law of the first Table, equall in malice and guiltinesse, to some transgressions of the Law of the second Table.

Therefore it is a false and prodigious paradox, for any one to maintaine: that *to dresse a wedding dinner on a Sunday*, or, *to throw a bowle*, or *to ring more bels than one*, is a more enormous crime, than for a Disciplinarian brother to lye with his maide, or neighbours wife: or for a Father to take a knife and wilfully to cut his childes throat: these, and such like positions, grounded upon this principle, that all sins against the first Table of the Decalogue, are greater than any sins of the second Table: or at leastwise all sinnes of the first Table, are as foule and damnable as any sin of the second Table; are not onely false and absurd, but pernicious and pestilentiall: for from hence it will be consequent, that swearing a rash oath, is a crime more hainous and detestable: then for a son to rebell against his father: or for a servant to poyson his Master, &c.

[b] Aug. *d. civ. Dei. li. 21. cap. 26.* Si quis Christianus diligit meretricē, eique adhærens unum corpus efficitur, jam in fundamento non habet Christum. Cyprian. *d. Patient.* Adulterium, fraus, homicidium, mortale crimen est

A second orthodoxall Position, against the sequell of the former Sabbatarian Argument.

Thes. *The penalty of temporall death inflicted by* God *or* Man : *or annexed to a divine Precept, doth neither argue the same to be simply and perpetually morall : neither doth it argue that the transgression of such a Precept, against the Law of the first Table, is morally as evill, as to transgresse some Commandement of the second Table.*

1 The contempt of voluntary omission of Circumcision, was capitall, in the Old Law, *Gen.* 17. 14. *The uncircumcised manchilde, whose flesh of his fore-skin is not circumcised, that soule shall be cut off from his people, hee hath broken my covenant.* Now this forme of speech, to be cut off from his people, signifieth temporall death, *Exod.* 12. 15. *& Chap.* 31. 14. *Numb.* 9. 13.

2 The touching of the Mount, at the time of giving the Law, was punishable with death. *Exod.* 19. 12. *Whosoever toucheth the Mountaine shall dye.*

Lev. 16. 2. *Speake to* Aaron, *that hee come not at all times into the holy place, within the vaile before the Mercy-seate, which is upon the Arke, lest he dye.*

Num.

. B. *d. Sabb.*
rest upon the
ath, is so ne-
ry that the ne-
y of Harvest
not excuse
working before
, Exod. 34. 21.
ough the corne
in danger, yee
er were it for
that it should
on the ground,
for us by car-
g it in, with
breach of the
bath, to trea-
up unto our
es wrath, *Ro.* 2.
. 148.
E. On the Com-
ndements, pag.
.
na. 106. If
health
of bo-
e not to
for such
c.

weeke, if they leape, or ſhoot, or run, or wreſtle, or uſe any paſtime after evening prayer[d]: nay, if people doe only ſpeake, or diſcourſe of any ſecular affaires: or of any paſtimes or ſports; and if a Porter bring a letter upon a Sunday morning before Service, which came late to his hand on Saturday night: all ſuch people tranſgreſſe the Chriſtian morall Sabbath of the fourth *Commandement*; and commit a ſin of like quality, with adultery, fornication, theft, ſlander, oppreſſion, diſobedience to parents, rebellion to Princes, ſedition in the State[e], &c.

[d] *D.B.p.*262,&c. *E.E.p.* 106, 107. May not ſicke perſons uſe lawful recreation, as Cheſſ-playing on the Sab. No, if they be extreamely ſick, they are rather to give theſelves to prayer: if they be not ſo dangerouſly ſick they need it not, &c.

*G.W.d. Sab.p.*122 nor unto our fields to walke in.

[e] *D.B.p.*148. By breach of the Sab. (by carrying corne) ye treaſure up wrath, againſt the day of wrath, and of the declaration of the juſt judgement of *God*, &c. Rebellion is as the ſin of witchcraft. *Id. pag.*281. The Lord hath declared what kinde of reſt he requireth of us, the height, and the bredth, and the depth, and the length, and the full meaſure of it. And the *Lord* requireth all and every one of us, from the beginning to the end of our lives, without intermiſſion, under the paine of everlaſting damnation: as is alleaged by the Apoſtle, *Gal.*3.10. Curſed is every one that continueth not in all things which are written in the Booke of the Law to doe them.

An Argument against Recreation out of Esay 58.13.

R. B. *Light of faith, Pag.* 155. The *Lord* saith, that the Sabbath is then consecrated as holy, when *wee neither doe our owne wayes, nor finde our owne pleasure, nor speake our owne words.*

Vnder those words, *The finding our owne pleasure,* is condemned all recreations, though they be honest, and lawfull at other times: unlesse you call those only recreations, of which the Apostle S. *Iames* speaketh, Chap. 5. vers. 13. *If any be merry let him sing Psalmes.*

Answ. The Prophet *Esay* his words are: *If thou turne away thy foot from the Sabbath, from doing thy pleasure* [a], *on my Holy-day: and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honour him, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne words, &c.*

These words of *Esaias* have a *literall sense,* and a *spirituall sense.*

According to the literall sense, the *Iewes* were

I. B. *Societ. of Saints. pag.* 161. Not doing thy pleasure on my Holy-day. *Esay* 58. 13. Mans pleasure signifying sometimes any manner of sinfull delight, agreeable to our corrupt nature, as 2 *Tim.* 4. 1. *Lovers of pleasures* sometimes honest delights, serving for the solace and comfort of mans life, *Gen.* 49. *Giving pleasure for a King.*

G. W. d. Sab p. 123. The Prophet hath given us a true patterne of a Sabbath, which every Christian is bound to observe.

a Heb. חפצך עשות Sept. μὴ ποιεῖν τὰ θελήματά σου Vt non facias voluntates tuas. Chal. צרכך. Necessitates tuas. Latini omnes, voluntatem, vel voluntates tuas.

were prohibited on their Sabbath-day, doing their owne workes [b]. Seeking their owne will, and speaking their owne words. The Hebrew word חֶפְצְךָ which is translated *Pleasure*, signifieth will and desire, purpose, and delight: and the *Chaldy Paraphrast*, translates it, *necessities*: and the *Greeke* and *Latine* Translators, *thine owne will*, or *thine owne wils*.

[b] דרכיך Vias suas.

Now the *Iewes* owne workes, pleasures, wils, and words, were such as were repugnant to the positive Law of the Sabbath, then in force.

This sentence therefore of *Esaias*, obliged the *Iewes* [c], according to the legall meaning of the words.

[c] Mr. Greeneham *of the Sab.* p. 312. These words of *Esay* 58. are spoken to the present state of the *Iewes*, as then they were, and not properly to the *Gentiles*, but as they may see their estate in the *Iewes*: in which respect it may bee profitably applied to the *Gentiles*: but evident it is, that here properly it was spoken to the *Iews*. For in this place the prophet sharply reprehended them, because they kept not their fastings and Holy-dayes aright.

2. The spirituall sense of the Prophets words, is, that every servant of God, both *Iew* and *Gentile*, must observe a spirituall *Sabbath* throughout the whole course of his life: and he must *rest and abstaine*, from all desires, lusts, pleasures, words, and workes, which are his owne by pravity and corruption of nature, evil custome, &c.

But this mandate obligeth not Christians to observe the externall forme of legall and Iudaicall keeping the Sabbath.

My answer then, to the objection against honest recreation out of *Esaias* is; That the spirituall duty commanded in the mysticall sense of the Prophet, concernes Christians, and not the legall sense. That is, Christians are obliged by this Scripture, to observe a spiritu-

all

all Sabbath [a], not upon one onely day of the weeke, to wit Sunday: but every yeere, and day, and houre of their life [b]: and during this Sabbath, that is, during their whole life, they muſt highly eſteeme and honour, and take great delight in their ſpirituall Sabbath, that is, in *Chriſt*, and in an holy and godly life: and they muſt not violate or prophane their ſpirituall Sabbath [c], by doing their owne workes, ſpeaking their owne words, and thinking their owne thoughts, to wit, ſuch *words, works, & thoughts, as are their owne by corruption of nature, and which are not ſeaſoned with grace.*

But unleſſe the Sabbatarians bee able to prove, that modeſt and honeſt recreation, is a worke of uncleanneſſe, and a fruit of the fleſh like unto fornication, drunkenneſſe, pride, envie, &c. they in vain urge this text of *Eſay* to prove, that all recreation is vicious upon the Chriſtian Holy-day. For it is inconſequent to ſay, thoughts, words, and actions proceeding from the corruption of Man's nature, are vicious:

a Machar. *Hom.* 35 Anima quæ meretur liberari ab obſcænis & ſordidis cogitationibus, verum Sabbatum celebrat, & veram quietem requieſcit, ocium agens, & liberata à cunctis operibus tenebroſis.

b Tert. *c. Iud. c.* 4. Vnde intelligimus magis Sabbatizare nos ab omni opere ſervili ſemper debere, & non ſeptimo quoque die, ſed per omne tempus.

c Cyril. *Alex.* Submiſſi, & tractabiles mores tenerum Deo præſtant in Sabbato otium, vel ſpiritualem Sabbatiſmum. Non levabunt ad opus pedem: à turpiſſimis & deteſtandis negotiis otium celebrent: vult etiam iram ac furorem vincere, & fores, & repagulum linguæ apponere. In *Eſay* 58. *li.* 5, Procop. *in Eſay* 58. Eſt Sabbatum ſecundum Deum celebrare, à propriis operibus voluntatibuſq; abſtinere, &c. Sabbata delicata, quæ moleſti reluctantiſque animi nihil habent adverſus Deum ut *Pharaoh*, &c. Vult linguam nos & iracundiam cohibere. Hieron. *Eſay* 58. Lege præceptum eſt ne in Sabbatis opus ſervile faciamus, ne accendamus ignem, ut in uno ſedeamus loco: Quod ſi juxta literam accipiatur, penitus impleri non poteſt, &c. Ex uno igitur mandato, quod juxta literam impoſsibile eſt, & cætera cogimur ſpiritualiter intelligere, &c. Qui facit peccatum ſervus eſt peccati: ne onus portemus in Sabbato, quale portabat qui dicit, iniquitates elevatæ ſunt ſuper caput meum, quaſi onus grave aggregatæ ſunt ſuper me. Ne nos voluptas & libido corporis ſuccendant: qui quieſcit in Sabbato, & lavat inter innocentes manus ſuas, nec movet pedes ut ſuas faciat voluntates, &c. Hieron. *in Gal.* 5. *p.* 151.

Therefore a man may not during the ſpirituall Sabbath, which is his whole life, uſe any recreation.

Another objection againſt Recreation upon the Sunday.

Although recreation upon the *Lord's*-day is not ſimply evill: yet it is not expedient, for the reaſons following.

1 The uſe thereof will be an impediment to the private religious offices of the day.

2 The greater number of people are not able to uſe moderation in their ſports and paſtimes. And inſtead of honeſt and ſober recreation, many people will uſe ſports and paſtimes, which are immodeſt, and ſcandalous.

3 The permiſſion and uſe of recreation upon that day abateth the reverend and honourable eſteeme which the Chriſtian Church ought to have of that day.

Answ. 1. It is the duty of all Christian people, to performe private religious offices, upon the *Lord's-day*, to wit, *Private prayer and thanksgiving: acknowledgement of their offences to* God: *to reconcile themselves charitably to those they have offended, or with whom they be at variance: to visit the sick, comfort the afflicted, and to contribute to the necessity of the poore: also Parents, and Masters of Families are to instruct their children and their servants in the feare and nurture of the Lord, &c.* But these private duties may be performed, and yet honest and moderate recreation bee used and permitted upon some part of the day.

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2 Because the Lord's-day, and other Holy-dayes, are devoted to the service of GOD, and appointed for the exercise of spirituall duties: Christian people are to preferre the religious offices of those dayes, before their worldly pleasure & profit[a]: and the more observant they are hereof, the more they please *God*, if other actions of their life be sutable to their devotions.

a Chrys. *in Mat. Hom.* 5. Non oportebat omnino à cœtu ecclesiæ recedentes, contrariis huic studio negotiis implicari: sed domum continuò revertentes sacros replicare libros, & conjugem pariter liberos q; ad eorum quæ dicta sunt collationem vocare, huisq; altius animo penitusque infixis, tum demum ad ea quæ huic vitæ sunt necessaria, curanda procedere.

3 Devout Christians who are so piously affected, as that upon the *Lord's*-day & on other Holy-dayes, they doe resolve to sequester and retire themselves from secular busines, and ordinary pleasures and delights, to the end they may more freely attend the service of *Christ*, & apply their minds to spirituall and heavenly meditations, are to bee commended and encouraged: for the doing hereof, is a worke of grace and

and godlineſſe, pleaſing and acceptable to *God, Col.* 3.2. *Iohn* 6.27.

But no Divine or Evangelicall Law impoſeth a morall neceſſity upon all people in generall, to abſtaine wholly from neceſſary labour, and from honeſt and moderate recreation upon the Sunday, or the Holy-day, by the ſpace of twenty foure houres, or which condemneth either of theſe for mortall ſins.

Neither doth the Church, or Prince, and temporall Magiſtrate, impoſe upon Chriſtian people in generall, an abſolute forbearance of all neceſſary labour, and honeſt recreation, upon all houres of Sundayes or Holy-dayes, by their Eccleſiaſticall or temporall Lawes: becauſe all humane Lawes muſt be ſuch, as bee morally poſſible[c] to be obeyed and obſerved, not onely by retired and contemplative perſons, but by ſubjects in generall: by vulgar people, ſuch as are Husbandmen, Artificers, Labourers, Souldiers, poore Servants, &c.

But amongſt a multitude of people, few are to bee found, who morally are able to apply themſelves the ſpace of ſo many houres of the day, to ſpirituall and religious exerciſes, and to divine meditations onely, and ſuch as our Novell Sabbatarians require: and then, after all this is finiſhed on the day-time, when darke night commeth, to command their fancie to dreame of nothing, but of Chapters, Lectures, Collations, Queſtions, and Anſwers, propounded the day before.

[c] Iſod. Orig. *l.* 5. *cap.* 21. Erit autem lex, honeſta, juſta, poſsibilis, &c. *Diſt.* 4. *c.* 2. & 15. *q.* 1. Non eſt, & 23. *q.* 4. Nebuchodonozor. *ff.* Quando apelland. *fit. li.* 1. Sect. Dies autem iſtos. Salas. *d. leg. diſp.* 1. *Sect.* 9.

All

All Divine Evangelicall ordinances, necessary to the salvation of every *Christian*, are possible with ordinary diligence, and likewise with comfort to be observed: For *the Law of* CHRIST *is sweet and easie*, *Matt.*11. 30. and *His Commandements are not grievous*, 1 *Ioh.*5.3. *The* LORD (saith Saint *Augustine*[a]) *will not command things impossible, because Hee is just: neither will He condemne any for doing that which he could not avoid. Therefore* our Sunday Sabbatizers precepts concerning spirituall duties, to be actually, and without intermission continued the whole space of a naturall day, can be no branch of the Law of CHRIST, nor yet consentaneous thereunto.

a Aug. *de Temp. Serm.* 61. Neque impossibile aliquid potuit Deus imperare, quia justus est: Neque damnaturus est hominem pro eo quod non potuit vitare, quia pius est. *Chrysost. de pœnit. Hom.* 8. Nequaquam Dominum incuses: nō mandat impossibilia. *Concil. Arausic. cap.* 25. Secundum fidem Catholicam credimus, quod accepta gratia, omnes baptizati Christo auxiliante & cooperante, quæ ad salutem pertinent possint & debeant, si fideliter laborare voluerint, adimplere. August. *de Natur. & Grat. cap.* 43. *&* 69. Hieron. *Exposit. Symb. ad Damasum.* Basil. *in Psalm.* 118. August. *in Psalm.* 56. Neque imperaret hoc Deus ut faceremus, si impossibile esse judicaret, ut hoc ab homine fieret. Id. *de Temp. s.* 191. Execramur blasphemiam eorum qui dicunt impossibile aliquid homini à Deo esse præceptum.

Fourthly, *Whereas* it is objected, that few people in their pastimes and recreations use just sobriety and moderation[b]: My answer is, that very few doe this in feasting, or in ordinary talking, or in buying and selling, or in the use of other indifferent things: *Yea*, there are very few that avoid offences in their Sunday collations of Scriptures, in their domesticall repetitions, and censures of Sermons, *&c. and* faction, pride, hypocrisie, vaine-glory, *&c.* may enter

b G.W. *d. Sabb.* pag.101. By this allowance will some say, evill men will take libertie unto themselves under these pretences, to prophane the Sab. by their sports. *Answ.* It may well be so, *&c. Yet* must not this let us, to give that allowāce to *God's* children, which he hath left them in his Word.

enter into ſeeming Devotions of zealous Sabbatiſers, as well as ſome lightneſſe and vanity into poore ſervants recreations. *Therefore*, as drinking of wine is not condemned, becauſe intemperate men are diſordered by it: *So* likewiſe Recreation, and other indifferent actions, may not generally be condemned, becauſe according to the nature of all humane things, they are ſubject to abuſes [b].

b Auguſt. *lib.* 50. *Homil.* 30. Magno errore, magnaque dementia, in res ipſas, quibus malè homines utuntur, crimen malè utentium transfertur.

Fifthly, Whereas it is ſaid, that people on the *Lord's* day, and other Holy-dayes, uſe ſports and paſtimes, which are prophane and vitious: this condemneth not ſober and honeſt recreation.

The Lawes of our Church and Commonwealth condemne and chaſtiſe, all things prophane and vitious, upon the LORD'S day: *Stat. Anno* 4. *Regis Caroli, cap.* 1. *There ſhall be no meetings, aſſemblies, or concourſe of people out of their owne Pariſhes on the* Lord's *Day, for any ſports whatſoever: nor any unlawfull exerciſes, or paſtimes uſed by any within their owne Pariſhes*, &c.

Alſo our moſt Gracious and Religious Soveraigne, is the *Lord's* Vicegerent, to reſtraine the abuſe and ſcandalous prophanation of the *Lord's* Day: *And hee* is a noble Succeſſour of thoſe glorious Princes, which in ancient times, by their Royall and Imperial Edicts and Conſtitutions,

ſtitutions, prohibited on this Day, *All obſcene, laſcivious, and voluptuous paſtimes: Alſo enterludes and Stage-playes: and combating in the Cirque: fighting with wilde beaſts: Sea-skirmiſhes: Horſe-races: Huntings in woods, or fields,* [a] &c.

a Imp. *Leo & Arthem.* Nec hujus diei religioſi otium, relaxantes, obſcœnis quenquam patimur voluptatibus detineri. *Nihil* eo die ſibi vendicet ſcœna Theatralis, aut Circenſe ſpectaculum, aut ferarum lachrymoſa ſpectacula, & ſi in noſtrum ortum & natalem inciderit differatur. *Canutus, ll. Eccleſ. cap.* 15. Mercaturam etiam in die ſolis, & ſeculârem quamlibet concionem, niſi magna provocante neceſſitate, ſtrictius inhibemus. *Et* à venatione, mundaniſque omnibus operibus, unuſquiſque ſedulo acquieſcat. Auguſt. *de Temp. Serm.* 251. Neque in venatione ſe occupet, circumvagando campos, *&c.* Pipinus *Rex, in Concil. Forojulienſ. cap.* 13. Abſtinere in ea primò mandamus ab omni peccato, & ab omni opere carnali, & ab omni opere terreno, & ad nihil aliud vacare niſi ad orationem, concurrere ad Eccleſias cum ſumma mentis devotione: Et cum charitate & cum dilectione benedicere Dominum, qui hac die pluit Manna in deſerto, & tot millia hominum quinque panibus pavit.

Ioſ. B. *Societie of Saints.* pag. 161. An Argument *againſt Recreation.*

G. W. *d. Sab. pag.* 138. God doth require the whole day to bee ſpent in holy duties. And therefore as thou mayeſt in no part of the day breake the reſt by labour: ſo much leſſe mayeſt thou breake the Holineſſe.

Thoſe things which are lets and hinderances of holineſſe, cannot lawfully be done on that day, which is GOD'S Holy-day.

But all ſports and recreations, are lets and impediments of holineſſe.

Therefore *no ſports or recreations, may lawfully bee done upon the* LORD'S *Day.*

Anſw. Becauſe the Authour of this Argument is highly conceited of the force of it; Before I proceed to a formall ſolution, I ſhall ſet downe certaine notes of obſervation, touching the termes which are uſed in the propoſitions.

Notab. 1. The terme or word *Holineſſe*, uſed in both propoſitions, ſignifieth, the exerciſe of ſpirituall and religious duties, publike and private: *to wit*, reſorting to Church, hearing Divine Service and Sermons, receiving the

the Holy Sacraments: *Private* and domesticall prayer, thanksgiving, reading Scripture, conference, and meditation of things divine and religious, &c.

Notab. 2. The performing of religious duties, is either *Actuall*, or else *Virtuall* and *Habituall*.

Actuall, when people are present at Church serving *God*, hearing His Word, *&c.* *Or* when privately or in their owne families, they pray, instruct one another, sing Psalmes, conferre of Scripture, *&c.*

Virtuall and *Habituall*, when in their cessation from the action of these duties, *They* have a ready minde and will, to returne to the performance of them, when the Divine Law and Precept of the Church requireth [a].

Notab. 3. Lets and hinderances of holinesse before mentioned, are three-fold. 1. Some are *Opposite*, and of contrary quality to the exercise of true holinesse: As *Hypocrisie, Profanenesse, Superstition, grosse and affected Ignorance, and Negligence.* 2. Some are things lawfull in themselves, or in their proper kinde, as to eat and drinke, and to plow and sow, to travell, to trade, and to buy and sell, *&c.* *But* if they be acted, at such time, as the precept of *God*, and the Church prohibiteth, they are profanations of *God's* Holy-day. 3. Some things are only occasions of omitting the actuall exercise of religious workes, at such time of the day, as the Law of GOD, and the Church permitteth

[a] *C. . . . . 21.* Habitus est, quo aliquid agitur cum opus est: cum autem non agitur potest agi, sed non est opus. *to. 6. pag. 293. Durand. 2. d. 41. q. 1. n. 7.*

mitteth a ceſſation from ſuch works or actions.

Notab. 4. Affirmative precepts, oblige not at all times, to the exerciſe of the act commanded by them [a]: Although *the generall terme alwayes*, or the like equivalent terme, be added to them: *But* they binde the conſcience onely, *Habitually*, or in ready diſpoſition of minde and will, to be prepared to performe the action commanded, when time and matter, and circumſtances require.

The *Euchitæ, or Meſſaliani*, held it unlawfull to doe any thing but onely to pray [b], becauſe the *Lord* ſaid, *Oportet ſemper orare, & non deficere*; Men ought alwayes to pray, and not to ceaſe or be weary, *Luke* 18.1. And becauſe the holy Apoſtle ſaid, *Sine intermiſſione orate, Pray* without ceaſing, 1 *Theſſ.*5. 17.

1 Tim. 5. 5. *Shee is a widow indeed, and truſteth in God, and continueth in ſupplications and prayers night and day.*

Epheſ. 5.20. *Giving thankes to God,* πάντοτε, *alwayes.*

2 Theſſ.1.3. *We are bound to give God thankes alwayes.*

Pſal.34. 1. *I will bleſſe the Lord alwayes, His praiſe ſhall be continually in my mouth.*

Philip. 4.4. *Rejoyce in the Lord alwayes.*

Ioſh. 1. 8. *The Booke of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night.*

Pſal.1.2. *His delight is in the Law of the Lord, and in His Law doth he meditate day and night.*

Luke

a Aquin. 1. 2. *qu.* 71.*ar.*5. Præcepta affirmativa ligant ſemper, ſed non ad ſemper. *Id.* 2.2. *q.* 33.*art.*2. Gregor. Val. *ib. diſp.* 10. *art.*2. Præcepta affirmativa non obligant pro omni tempore, (ſicut præcepta negativa, utpote vetantia actus malos, qui nunquã licent,) ſed ſolum pro loco & tempore concurrentibus quibuſdam circumſtantiis. *Gammach.* 1. 2. *tr. de leg. diſp.* 92. *Sect.*2.

b Aug. *de Hæreſ. cap.*57. Tantum orant, ut eis qui hoc de illis audiunt incredibile videatur. Nam cum Dominus dixerit, oportet ſemper orare & non deficere: Et Apoſtolus, ſine intermiſſione orate, (quod ſaniſſime accipitur, ut nulla die intermittantur certa tempora orãdi) iſti ita nimis hoc faciunt, ut hinc judicẽtur inter hæreticos numerandi.

Luke 2.37. *She served God with fastings and prayers, day and night* [c].

Now these and the like formes of speech, and the precepts contained in them, are not to bee expounded literally, for then they would bee false and impossible: but the intention of the *Holy Ghost*, is, that the actions commanded, are to bee performed, readily, and with a willing minde: at all houres and seasons, when matter and circumstances require them to be done.

Notab. 5. Some negative precepts are delivered in absolute termes, which are to bee understood by way of comparison.

Matth. *6. 19. Lay not up for your selves treasure upon earth.*

Iohn *6. 27. Labour not for the meate that perisheth.*

Philip. *4. 6. Be carefull for nothing.*

Matth. *6. 25. Take no thought for your life, what yee shall eate,* &c. *Luke* 14. 12, 13.

But now it is manifest, that the intention of our *Saviour*, and of His Apostle, was not to prohibite and condemne all honest care for things temporall, and all worldly labour, and necessary provision of foode and rayment: *For the* Spirit of *God* else-where in holy Scripture, commandeth honest labour, provision and care: *And* the practice and example of holy persons, the deare children and servants of *God*, proveth the same lawfull.

Ephes. 4. 28. *Let him that stole, steale no more, but rather let him labour, working with his hand the*

c *Paræmialis*, Formula est, qua denotatur perpetuum, quoad licet, humano more, sine fastidio, satietate, negligentia, *&c.* Tempestivè secundum legis divinæ præscriptum, & intentionem, *&c. Euseb. Hilar. Hieron. Ambros. Basil. August. in Psal.* 1. *vers.* 2.

the thing that is good, that he may have to give to him that needeth.

1 Theſſ. 4. 11. *We beſeech you brethren, that you ſtudy to bee quiet, and to doe your owne buſineſſe, and to worke with your owne hands, as wee commanded you.*

2 Corinth. 12. 14. *Parents ought to lay up for their children.*

1 Tim. 5. 8. *If any provide not for his owne, and ſpecially for them of his houſhold, he hath denied the faith, and is worſe then an infidell.*

The examples likewiſe of *Abraham*, *Iſaak*, and *Iacob*: and of Saint *Paul* himſelfe, give teſtimony, that honeſt labour, providence, and proviſion of things temporall,, is both lawfull and vertuous, *Gen.* 30. 30. *Prov.* 31. 13, 14, 15, 16, &c. 1 *Cor.* 4. 12. 2 *Theſſ.* 3. 8. *Act.* 18. 3. And Saint *Auguſtine* [d] treating of the care and providence of Parents and Maſters, for their children and ſervants, accounteth the ſame a worke of Chriſtian charity.

[d] Auguſt. *de Civ. Dei. lib.* 19. *cap.* 14. Homini juſto ineſt ſuorum cura, *&c.* duo præcepta, hoc eſt, dilectionē Dei, & dilectionē proximi docet magiſter Deus, *&c.* *And care and providence for ones houſhold, &c. is an act of the ſecond mandate of charitie.*

Theſe

These Observations being premised, the answer to the objection, against honest recreation, upon the Holy-day is very easie.

1 Although the words of the 4th Comt. are generall, *Exod.* 20. 10. לא תעשה כל מלאכה *Thou shalt not doe any worke:* or as it is read in our Liturgie, *Thou shalt doe no manner of worke, thou nor thy son, &c.* Yet this prohibition had exceptions, and limitations in the old Law it selfe. Reade before pag. 126.

But now under the Gospell, Christian people are prohibited onely wordly actions *respectively*, that is, so far forth as they are impediments of performing Evangelicall duties, upon the Lord's Holy-dayes. And Men are not now obliged, by the space of a whole naturall day, or a whole artificiall day, to an actuall exercise of religious offices, (for there is no divine Ecclesiasticall, or temporall Law, commanding this) but they must be prepared in the habituall disposition of their mindes, to exercise these duties, so far forth, and in such manner, and for such space of time, as the equity of the fourth Commandement, and the Lawes of superiours shall require: and likewise they are obliged in conscience, actually to ex-

ercise them at such time of the day, as either equity of divine Law, or of Lawfull superiours doth enjoyne.

Tho. Chartw. Replye. 2. part. pig. 193. *In making Church ceremonies (concerning time of ceasing from labour on Holy dayes) respect must bee had, what the common sort may doe: even as it is in a musicall concent, where the sweeter or finer voice is not alwaies taken, but that which will best accord with the Quire.*

Now the naturall equity of divine Law, and the positive precepts of superiors, command no longer space of time for actuall performance of religious offices upon the *Lord's* Holy-dayes, then such, as both is necessary, for *Gods* solemne worship, and for the spirituall edification of Christian people: and likewise such as may be performed of all well-affected persons, without surcharging, or exceeding the naturall strength, and ability of body or minde. For people must serve the *Lord* with a free and joyfull heart: *Psal.* 100. 2. 2 *Chron.* 30. 23. But the imposing such a quantity and continuance of spirituall actions, as exceedeth the ordinary ability of humane faculties, choaketh rejoycing and comfort in the services which men performe, and makes the same a tedious burden.

And this seemeth to me to have bin a prime motive, to our religious Governours, of allowing the people of the land, some recreations (not prohibited by our Lawes) upon the Holy-dayes. For if they should (upon *Puritan principles*) restraine them wholly from all repast: the Holy-day would bee more unwelcome to them than the plough-day: and besides it might ingender in peoples mindes, a distaste of their present religion, and manner of serving *God*.

A formall answer to the Argument.

1 To the major Proposition.

Those things which are lets and hinderances of holinesse, (that is of performing religious duties:) by way of opposition and contrary qualitie, (to wit, hypocrisie, prophaneness, &c.) and likewise those things which are such, by opposition to any Divine or Ecclesiasticall Precept may not lawfully be done: but those things which hinder the actuall exercise of holy duties, at such houres as such actuall exercise, is not necessary, *necessitate præcepti*, may be done upon that day, which is GOD's Holy-day.

2 The minor Proposition is denied. For honest sports and recreations which are used at such time of the day, as the Law of the Church giveth license, are not lets and hinderances of religious holinesse, necessary to be performed at the same time.

Lastly, this argument is grounded upon a false supposition: namely, that Christians under the Evangelicall Law, are subject to the letter of the fourth Commandement, in respect of a precise and definite quantity of houres: and that it is sin to cease from the actuall exercise of holy religious duties, during the whole

ſpace of the houres of the day, preſcribed by the old Law.

But although this carry a ſhew of godlineſſe, yet in very deed it is nothing elſe, but a ſuperſtitious Iudaicall phancy.

Obſervation *the ſixth, Touching the motives inducing the Chriſtian Church to the religious obſervance of the* Lord's-*day.*

I obſerve nothing in all Antiquity declaring their judgement to have beene, That the keeping holy the *Lord's-day* is commanded by the fourth Precept of the Decalogue: or that the religious obſervance thereof, is grounded upon any other expreſſe or formal precept of holy Scripture. [a]

Some of the ancient, and namely S. *Chryſoſtome* [b], reflecting upon the equity of the 4th Commandement, exhort Chriſtians to caſt their eye upon the Law of the old Sabbath, and to conſider the equity thereof, and that it is reaſonable for them, to proportion their actions in ſuch manner, as that having imployed ſix dayes of the weeke upon their worldly occaſions, they would not thinke much to beſtow one day in ſpirituall & religious duties,

Now

[a] Ioh. Sprint. *d. Sab. pag.* 27. *The Chriſtian Sabbath or Lords-day hath abſolute Commandement in the word*

[b] Chryſ. *in Gen. Hom.* 10. Iam hinc ab initio αἰνιγματωδῶς inſinuat nobis Deus doctrinã iſtam, erudiens in circulo Hebdomadæ, diem unum integrum, τὴν μίαν ἡμέραν ἅπασαν, ſegregandũ & reponendum in ſpiritualem operationem.

Now the Primitive Church, made choice of and preferred the *Lord's*-day before the other weekely dayes, upon these grounds and motives following:

1 The old Sabbath of the fourth Comm^t. was ceased, and abolished by the death and Resurrection of Christ [i]: and *God* Almighty had appointed a new forme of divine worship, according to the Evangelicall Law. Now the forme of worship being changed [k]: it was expedient that the outward circumstances of place, and solemne times should likewise bee different from what they were before: and concerning the times of publike and solemne worship, it seemed good to Christians to make choice of such dayes especially, wherein our *Saviour* had wrought some gracious worke for mans salvation.

Vpon the first day of the weeke our *Saviour* arose from death to life: and his resurrection was a cause of unspeakable joy [l], and comfort to all that presently, or in future times beleeved on him.

Also upon this day, the heavenly Spirit of light, and grace, and peace, and verity, descended upon the holy Apostles, and upon the little flock, being all together in one place, upon the day of Pentecost, *Acts* 2.1,2,3,4.

And for this reason especially, namely, because this day was honoured with Christs resurrection: and it was a day on which the light of heavenly grace, began first to shine to the world:

i Aug *d. Gen. ad lit. li.4. ca.* 13. Iam vero tempore gratiæ revelatæ, observatio illa Sabbati, ablata est ab observatione fidelium.

k Socrat. *hist. Eccl. li.5 ca.* 21. Nulla lex à Christo conditi Christianis potestatem fecit, ritus Iudaicos observandi: imo vero contra Apostolus illud plane vetuit, dum non modo circumcisionē abrogabat, verum etiam hortabatur, uti de festis nulla fieret dissensio.

l Humb. *c. Græc. Calū* Constat Apostolos biduo in mœrore fuisse, & propter metum Iudæorum se occuluisse: qui die Dominica exhilarati, non solum ipsum festivissimum esse voluerunt, verumetiam per omnes hebdomadas frequentandum esse docuerunt. Chrys. *in psal.* 118.

world: and lastly, it was a day of gladnesse and exultation, because of *Christ* his victory over death, and his visible apparition to his *Disciples* [c], *&c.* The Primitive Church could have made choice of no other day of the week, more proper and convenient, for the solemne and religious service and worship of Christ.

It was in the free election of the Church, to appoint what day, or dayes, or times, shee thought good, or found convenient for religious duties: for the Evangelicall Law hath not expresly determined, any certaine day or time [d]: and those actions or circumstances which are not determined by divine Precept, are permitted to the liberty and authority of the Church, to be determined and appointed. And accordingly the Church proceeded, concerning the Lord's-day: and because the religious observance of this day began in the *Apostles* age, and one of the prime *Apostles* stiled the same the *Lord's-day*, and because it was appointed upon so good reasons; the observation thereof, hath continued in all Ages since the *Apostles*. Neither have Christians at any time judged it reasonable or convenient, to alter such an ancient and well-grounded custome, which is commonly reputed to be an Apostolicall Tradition [e].

c Andr. *Cæsar. in Apoc.* 1. *ca.* 2. Divino spiritu afflatus, animamque nactus spiritualem, ἐν τῇ ἡμέρᾳ κυριακῇ, καὶ τούτῳ τιμιωτέρᾳ διὰ τὴν ἀνάστασιν, die Dominico qui propter resurrectionē, præ cæteris celebris habetur. Basil. *Hexam. Hom.* 2. *Reade before pag.* 209.

d Socrat. *ibid.* Neque Servator, neq; Apostoli istud observandū, lege aliqua præceperunt. Apostolis propositum fuit, non ut leges de festis diebus celebrandis sancirent: sed ut recte vivendi rationis, & pietatis nobis authores essent. Orig. *in Gen. Hom.* 10. Chrys. *Hom. in eos qui novilun. observant.* Hier. *in. Gal* 4.

e Covar. *var. Resol. Tom.* 2. *l.* 4. *c.* 19 Non temere opinabimur, hanc diei Dominicæ observationem, ab Apostolis divina institutione edoctis constitutam fuisse. Eam etenim legimus traditione Ecclesiastica, semper in Ecclesia Catholica sanctificatam fuisse, ut tandem licet ab humano instituto Apostolorum processerit, & originem duxerit, nimis indecorum esset eam ab Ecclesia mutari.

The

The Doctrine of the Reformed Churches, concerning the *Lord's*-day, and other Holy-dayes.

Augustan. Confess. Sect. 16. *We teach, that Traditions are not to be condemned, which have a religious end, namely, that all things be performed in the Church, decently, and in good order, and which command nothing, repugnant to the Divine Law; namely, Traditions concerning Holy-dayes, the Lords-day, the Feast of the Nativity, Easter, &c.* And these Divines approve, that saying in the *Tripartit* History li. 9. *It was not the Apostles minde to set downe Lawes concerning Holy-dayes, but to preach godlinesse and vertuous life.*

Helvet. Confess. cap. 24. *We give not place to Iewish observations & superstitions: neither judge we that one day is holier than another, neither think we, that God taketh delight in resting from labour: and we observe the Lord's-day, and not the Sabbath, according to a free choice, and not by Divine Precept.*

Calvin. Institut. li. 2. cap. 8. n. 34. *The ancient Fathers substituted the Lord's-day, in place of the Sabbath; not without speciall reason. For it was the day of Christ's resurrection, and which finished*

finiſhed all legall ſhadowes: and Chriſtians were admoniſhed by this alteration of the day, not to adhere to a ſhadowie ceremony. Neverthelesſe, I doe not much inſiſt upon the number of ſeven, that I would bring the Church in bondage to that number: neither will I condemne Chriſtian Churches, which appoint other ſolemne dayes for religious aſſemblies, ſo as this bee done without ſuperſtition.

Beza In Cant. Salom. Hom. 30. *Concerning the fourth Commandement, I ſuppoſe it is agreed upon among Chriſtians, that the ſame is abrogate ſo far as it was ceremoniall: but not in ſuch manner, as that the Lords-day ought to be obſerved, according to the manner of the Iewiſh Sabbath, &c. That Chriſtians upon that day ſhould abſtaine from their daily labours, beſides ſuch time of the day as was appointed for publike aſſemblies: This was neither commanded in the Apoſtles dayes, nor yet obſerved untill Chriſtian Emperours enjoyned the ſame, to the end people might not bee abſtracted from holy meditations: neither in thoſe dayes was the ſame preciſely or ſtrictly obſerved.*

Bullinger in Apoc. 1. 10. *Chriſtian Churches entertained the Lord's day, not upon any Commandement from God, but according to their free choice.* Idem. Decad. p. 2. Serm. 4.

Pet. Mart. in Gen. 2. That people reſt from labour one day of the week, to ſerve God, is not a meere device of mans braine, neither did it onely appertaine to Moſe's Law, but it had beginning from hence.

Geneſis 2.

Geneſis 2. *Now if you demand why this ſeventh day is not ſtill retained in the Church, our anſwer is, that wee are to have all dayes ſuch, as we may reſt in them from our owne workes. But that one day be choſen for* God's *externall worſhip, rather than another, the Church had libertie from Chriſt, to eſtabliſh that which it judged moſt convenient.*

Hoſpinian. d. *Orig.* Feſt. ca. 2. *It is naturall that there ſhould be ſet and appointed dayes of reſting from labour, and aſſembling together for* God's *ſervice, &c. But the determination of theſe dayes, obligeth not the conſcience in the New Teſtament, as it did in the Old: but only by reaſon of ſcandall and contempt. Neither are wee ſo tyed to certaine dayes or times, but that in caſe of neceſsity, or if it ſhall bee more commodious, we may alter theſe dayes and appoint other: neither are the dayes determined for religious duties, holier than other common dayes, in reſpect of any myſtery, figure, or ſignification, but onely in regard of diſcipline and order, &c.* Idem cap. 8. *The Lord's-day from the Apoſtles age, hath beene a ſolemne day: notwithſtanding, we finde not the ſame commanded by any Apoſtolicall Law: but it is collected from hence, that the obſervation thereof was free, becauſe* Epiphanius *and S.* Auguſtine *teſtifie, that on the fourth and the ſixth dayes of the weeke, Church aſſemblies were held, as well as upon the Lord's-day.* *Melanct.* loc. com. expoſ. 3. præcepti. *Zanch.* in 4. Præcept. cap. 19. pa. 610. *Wee reade in no place (of the New Teſta-*

Brentius *Com. in Lev.* 23. Obſervatur dies Dominica in Chriſtianiſmo: hæc autem obſervatio non eſt authoritate Evangelii mandata, ſed tantũ publico Eccleſiæ conſenſu recepta.

ment, that the Apostles commanded the observation of this day : but what they and other beleevers were wont to doe : and therefore they left free (to the libertie of the Church,) the observance of this day. Brentius *in Exod.* 20. Herbrand. *Annot. in Confess. Witeberg. cap.* 59. *p.* 453. Chemnitius. *exam. Concil. Trid. part.* 4. *d. festis.* Centur. *Magdeburg. tom.* 2. *p.* 119. Hemming. *Enchirid. p* 328. Pareus *in Rom.* 14. *p.* 1512. Marbach. *in Gen.* 2. *p.* 23. *& in Exod.* 20. *p.* 165. Vrsin. *Chat. p.* 775. Battus *in Epist. ad Gal. Disp.* 16. *Thes.* 4. *d. Fest. Christianor.* Zepper. *d. leg. lib.* 1. *ca.* 1. Muscul. *loci. Comm. in* 4. *præcept. pag.* 174. Herbrand. *compend. Theolog. d. leg. pag.* 347. Poliand. Rivetus. Walæus. Thysius *in Synopsi Purior. Theol. Disp.* 21. Brent. *in Exod.* 20. *& in Lev. cap.* 23.

Rivet. *in Exod.* 20. *in* 4. *mandat. pag.* 192. Cõcesso quod dies illa, ab ipso Apostolorum tempore fuit vocata Dominica, tum quia Dominus in ea resurrexit, tum quia in eadem celebrati fuerunt conventus Ecclesiastici : non sequitur tamen id à Christo vel ab Apostolis fuisse institutum & sancitum, & ad jus Divinum debere referri, sed potiùs ad consuetudinem quandam, quæ tum incœperit & paulatim posteà invaluerat, jusque aliquod constituerit sed Ecclesiasticum, quod proindè in libertate & potestate Ecclesiæ fuerit relictum, pro ratione circumstantiarum, ut eundem diem vel servaret, vel mutaret, si ratio aut necessitas aliqua suaderet : servata semper anima legis, de tempore apto & opportuno, ad publicum Dei cultum. Ilenman. *Annot. in confess. Augustan. ca.* 9. De diebus Festis in Ecclesia docemus, eos qui antiquitùs ad ædificationem & utilem ordinationem, non ad impietatem & invocationem mortuorum instituti sunt, obedienter esse observandos : non quidem Iudaica servitute, sed Christiana libertate. Sicut *paulus* de ea libertate docet. Quare si quis nostrorum Auditorum iis abutitur ad licentiam, aut temerè contemnit, non probatur à nobis, sed reprehenditur.

An

An *examination of Arguments used by Master* D. *and Master* Cl. *for the religious observation of the* LORD'S *Day, by vertue of the Law of the fourth Commandement.*

Ioh. D. R. Cl. *Expos. of the ten Commandements, pag.*117. *Edition* 18.

The purpose of GOD in this Commandement, is: To teach us, to set apart the seventh day wholly, from all worldly affaires, to the exercises of Religion and Mercie.

Answ. Wee must understand the purpose of GOD, in the fourth Commandement, by His owne Word and Revelation [a]: and not from humane presumption. *And* we are taught by Divine Revelation, *That* GOD Almightie delivered the Law of the Sabbath, to the

a Ambros. *Epist. lib.* 5. *ep.* 3. Orig. *in Exod. Hom.* 13. Hoc divinari magis est, quàm probare vel explanare, ubi quod dicitur, non de authoritate Scripturarum munitur. *Lactant. lib.* 7. *cap.* 2. Nec ullum fundamentum aut firmitatem possunt habere, quæ nullis Divinarum vocum fulciuntur Oraculis. Aug. *de Bapt. c. Don. li.* 2. *cap.* 6. Non afferamus stateras dolosas, ubi appendamus quod volumus pro arbitrio nostro, *&c. Id. de unit. Eccles. cap.* 3. Non audiamus, hæc dico, hæc dicis, sed audiamus, hæc dicit Dominus, *&c.*

Children of *Israel* onely, and not to other Nations, unlesse they became Proselytes: *And* therefore *it was not the purpose of* GOD, *by that Commandement, to teach* us Gentiles, us Christians, *but to teach the* Iewes *under the old Law, to set apart the seventh day; and* Before the Passion and Resurrection of our *Saviour*, this Law obliged the *Iewes* and Proselytes only, and not other Nations: *After* our *Saviour's* Passion and Resurrection, the obligation of that Law, for the weekely observation of the seventh day, ceased, both in respect of *Iewes* and *Gentiles*: for if it be still in force, why doth not M. *D.* instruct his Auditours to observe Saturday Sabbath?

Ioh. Sprint *Of the Christian Sabb. To the Reader.* The first day of the weeke called Sunday, is in a peculiar respect the Lord's day, and sanctified to the performing the solemne worship of God: *Upon* the grounds of God's morall and perpetuall Law of the fourth Commandement of the Decalogue: And by the speciall will of *Christ* establishing it through his Apostles practice, and doctrine to the same purpose, instead of the *Iewes* Sabbath.

Ioh. D. Because there be many that are not perswaded of the continuance of the Sabbath, and account the keeping of the seventh day in the number of those Ceremonies, which be abrogated by CHRIST, as belonging to the *Iewes*: *Therefore* it is requisite, that we prove and confirme, by sound reasons out of GOD's Word, that this Commandement is morall, and perpetuall, and as carefully to be kept under the Gospell, as under the Law, and to continue in force so long

as

as any of the other Commandements, even so long as there is a world, and a militant Church in it.

Answ. 1. The *Many*, which are not perswaded of the continuance of *the seventh day Sabbath*, are all, or the most orthodoxall *Christians*, since the Apostles dayes: all the Primitive Fathers, all the holy Martyrs and Confessours, and all understanding men of moderne times. *Reade* before *pag.* 6.163.

And although the seventh day Sabbath had not beene a legall Ceremony, *Yet* if it were onely *a positive Morall precept* [a], the obligation thereof ceased under the Gospell, as appeareth by instance in the *Iudiciall laws*. *But* we are able to demonstrate by as strong arguments, that the old Sabbath was Ceremoniall, in respect of the particular day, and the circumstances thereof: *As* these new Masters can prove, the Feasts of Passeover and Pentecost were such.

a A. Hal. 3. *q.* 32. *m.* 5. *art.* 1. Morale disciplinæ.

Secondly, *If* the fourth Commandement, concerning the keeping of the seventh day, be morall and perpetuall: *Then* it is not such, in respect of the first day, and eight day: *For* this Precept requireth not the observing of two weekely dayes, *But* of that one only day, which it specifieth in that Commandement.

Ioh. D. The reasons which GOD useth in the Text of *Exod.* 20. *&c.* for the

confirmation of the morality and perpetuity of the Sabbath are divers.

First, God hath permitted men to have six dayes for their ordinary travel, and therefore it is equall, to yeeld Him the seventh.

Secondly, The Sabbath is the *Lord's*, and therfore a *Christian* may no more take it from Him, than a *Iew*.

Thirdly, GOD rested upon the seventh day: and His example is to bee followed by *Christians*, as well as by *Iewes*.

Fourthly, It is by divine institution a blessed Day to them that keepe it: and wee doe no lesse stand in neede of GOD's blessing in these dayes, than the *Iewes*.

The reasons therefore of keeping Holy the seventh day, being such as are common, and concerne *Christians*, as well as *Iewes*: It must be granted the Law of the fourth Commandement concerning the seventh day Sabbath, is perpetuall, and still in force.

Answ.

Answ. If the reasons which GOD useth, *Exod.* 20. *Deut.* 5. conclude for any Sabbath, it is for the Saturday Sabbath: but they are altogether inconsequent for the Sunday Sabbath.

1 God's allowing six dayes of the weeke for a mans owne worke, concludeth not a necessity of keeping holy the first day of the weeke, rather then the sixth, or the seventh.

2 Every day of the weeke, and of the yeare, is the *Lord's*, and the Sunday is no more the *Lord's*, by the law of the fourth Commandement, than the Friday: for the *Lord's* Day of that fourth Commandemnt is the Saturday.

3 GOD rested upon the seventh day, and therefore if His example obligeth *Christians* to imitation, then they must rest upon the Saturday.

4 The keeping holy the seventh day of the fourth Commandement, was a meanes to bring *God's* blessing upon the *Israelites*, and so likewise was the observation of the whole Iudiciall and Ceremoniall Law, *Deut.*7.12. *But* can we hence conclude, the perpetuall obligation of those Lawes?

The *Church of* CHRIST *beleeveth, that the religious observation of the* Lord's *Day, and of other Holy-dayes appointed by the Church, is a meanes to obtaine* God's *blessing for Christian people: But* this blessing depends not upon keeping holy the Sabbath, of the fourth Commandement;

mandement, for Saturday is that Sabbath, and not the Sunday, or *Lord*'s day.

Ioh. D. *Argueth for the morality of the Sabbath, as followeth.*

The Law of the Sabbath is Morall and perpetuall, becauſe it was given in mans innocencie, when *Adam* was perfect, and needed no Ceremony to lead him to CHRIST: nor to ſignifie any ſpirituall reſting from ſinne.

And if it were needfull for man, when hee was without ſinne, and had no clogge of corruption, nor evill example to hinder him, or to ſeduce him, then much more now.

Anſw. 1. The Sabbath on which God reſted, and which he bleſſed and ſanctified, *Gen.* 2. was not the Sunday, or *Lord*'s day, but the Saturday.

Secondly, whereas theſe Sabbatizers affirme, that the Sabbath of the fourth Commandement was ordained in the ſtate of innocencie, when man was perfect, and needed no Ceremony,

Ceremony, *&c. They* have not a minde to consider, that in the state of innocency, there was no servitude or bondage [a], no man-servant, or maid-servant, neither any servile labour: and consequently no Sabbath-day, ordained for a day of rest, from servile labour.

The Sabbath therefore of *Genesis*, and of the fourth Commandement, were of a different quality: and the perpetuall obligation of the Law of the fourth Commandement in respect of a seventh-day Sabbath, cannot be maintained by the second of *Genesis*.

Thirdly, admitting the Sabbath of *Genesis*, to have beene observed as a morall precept: it will bee impossible to prove, it was naturally Morall, but onely such, by vertue of GOD's positive Law. *Reade* before *pag.* 34.

a Greg. *Mor. l.* 21. *c.* 10. Omnes homines natura æquales genuit, *&c.* diversitas accessit ex vitio. Homo animalibus, & irrationabilibus, non autem cæteris hominibus, natura prælatus est. *Gammach. in Thom.* 1. 2. *quæst.* 95. *cap.* 1. In statu innocentiæ, nullum futurũ erat Imperium Despoticũ & herile, quale est Dominorum in servos.

I. D. The manner of delivery, confirmes the perpetuity of the Sabbath.

1 *God* by his owne voice commanded it.

2 *He* wrote it in Tables of stone.

3 *He* placed it in the Arke.

Now, if all the ten Commandements were written altogether by GOD, and no exception made, whereby the Sabbath should bee inferiour to the

reſt, a man may as well rend any of the other away as this.

Anſw. If theſe divine actions conclude the perpetuall morality of the Sabbath: then the ſeventh day Sabbath is perpetually morall, and not the Sunday or *Lord's*-day: for the Saturday was the day pronounced, written, and placed in the Arke, in ſuch manner as the Objector ſpeaketh: and Mr. *D.* his authority, magiſterially pronouncing, that theſe Divine actions, make precepts ſimply and perpetually morall: *Perſwaded Theoph. Brab.* to reſolve *to dye a Martyr*, in defence of the perpetuall obligation of the old Law, of the Saturday Sabbath [a]. *Reade before pag.* 24. &c.

a T. B. *I am tied in conſcience, rather to depart with my life, than with this truth. So captivated is my conſcience & enthralled to the Law of my God.*

Secondly, it is utterly falſe, that *God's* immediate ſpeaking, makes a precept ſimply morall; for then the precept of circumciſion ſhould have beene ſuch, becauſe *God* himſelfe immediately delivered it, *Gen.* 17. 1. *When* Abraham *was ninetie yeeres old and nine, the* Lord *appeared to* Abraham, *and Hee ſaid unto him*, ויומר אליו. And if GOD's owne writing, that is, His immediate forming the characters of the fourth Commandement bee an argument of the eternity of the thing written: *How* comes it to paſſe, that all thoſe characters, written by *God's* owne finger, are periſhed and loſt, ſo many ages ſince? *Reade* before *pag.* 116.

I. D.

I. D. We have the same Commandement and authority for the Lord's-day, which the *Iewes* had for their day.

1 It is called the Lord's-day, *Rev.*1.10. because *Christ Iesus* instituted it, as a speciall memory of his Resurrection.

2 The Apostles by the authority of the Spirit, which alwayes assisted them, in their ministeriall offices, did alter the day, and themselves kept it, and ordained it to be kept, in all Churches, *Acts* 20.7. 1 *Cor.*16.2.

Answ. 1. If we have the same Commandement, and authority for the *Lord's*-day, which the *Iewes* had for the old Sabbath: *then God Almighty hath pronounced, written, and ingraved the Law, for the Lords-day*, as he did in times past for the Sabbath-day: and it may be that *Ad Calendas Græcas M. D.* and *M. Cl.* or their heires and assignes, will shew us this Law.

2. If Christ instituted the *Lord's* day, in memory of his resurrection, then the *Lord's*-day is not the Sabbath which was instituted in Paradise: nor yet the Sabbath concerning which it is said in the fourth Commandement, *Remember the Sabbath-day, to keepe it holy, &c.*

3 If the Apostles altered *the Sabbath* into the Sunday, then *the observation of the Sunday is grounded upon Apostolicall Authority:* and not upon the Law given in *Mount Sinai.*

I. D. *Pag.* 124.

G. W. of the Sab. p. 1. ch. 3. As no man may say the Sacrament is abolished, because the signe is changed; no more may any man say, the Sabbath is abolished, because the time is changed, pag. 36.

If it will not hold, we have not the same Sacraments, as concerning the outward seales which the *Iewes* had, for they had circumcision and the Paschall Lambe: therefore we have no seventh-day sanctified, because that day is changed.

Answ. This instance makes against the objectors Tenent. For they maintaine that the Law of the fourth *Commandement* is in force, and obligeth Christians, to the observation of the *Lord's*-day. But in their instance *the Law of circumcision and of the Passe-over is expired and abolished,* as well as the sacramentall, and ceremonious actions, commanded by that Law: Therefore if the old *Sabbath* which was the subject of the Law of the fourth *Commandement,* is expired, then the Law it selfe, obligeth not Christians, to the observation of the *Lord's*

Lord's-day. *For the prime ſubject, or materiall object of a Law, is a ſubſtantiall part thereof:* and therefore if that be taken away, or deſtroyed, the Law it ſelfe ceaſeth.

An examination of a paſſage of D. Bownd, *in his Treatiſe of the Sabbath. pag.* 247.

We Chriſtians ſhould take our ſelves as ſtraitly bound to reſt upon the *Lord's*-day, as the *Iewes* were upon their Sabbath. For ſeeing it is one of the morall Commandements, it bindeth us as well as them: for they are all of equall authority, and doe bind all men alike.

Therefore, when as in the other 9. Commandements we doe truly judge our ſelves to be as much reſtrained from any thing in them forbidden, and as preciſely bound to do any thing in them commanded, as ever the *Iewes* were: and in all thoſe we put no difference betwixt our ſelves and them: as in keeping our ſelves from Images, from blaſphemy, murther, theft, adultery, &c. Why

should we then imagine that in this one the *Lord* hath priviledged us, above them? or thinke, that when he gave his *Lawes* indifferently to all mankinde, his meaning should be, to give a dispensation to the *Gentiles* [c], above the *Iewes* in this one?

[c] R. B. *Light of faith*. It was given to *Adam* and his posterity, not to *Abraham*: and therefore bindeth *Iewes* and *Gentiles* *Pag.* 144.

D. B. *His Position is*: Christians under the law of grace, are as strictly bound to rest upon the *Lord's*-day, as the *Iewes* were upon their Sabbath.

His Argument, All morall Commandements are of equall authority, and were indifferently given to all mankind, to *Gentiles* aswell as *Iewes*: and they bind all men alike.

The fourth Commandement is simply and perpetually morall, and not ceremoniall, in whole or in part, p. 40.

Therefore the fourth Commandement is of equall authority, and bindeth *Iewes* and *Gentiles* in one and the same manner.

Now the fourth Commandement enjoyned

enjoyned the *Iewes*, a carefull, precise, and exact rest, upon the Sabbath-day, P.124. And the Sunday, or Lord's-day, is the Christian Sabbath, commanded by the fourth precept of the Decalogue: therefore Christians under the Gospell, are to observe as precise and strict a rest upon the Dominicall-day, as the *Iewes* did upon the *Legall-Sabbath*. And like as the other nine Commandements prohibiting Images, Blasphemy, Murther, Adultery, and Theft, oblige all mankinde equally, and without any difference or dispensation: so this fourth Commandement prohibiting secular workes and actions, recreations, &c. obligeth without all difference, and admitteth no manner of dispensation.

Answ. The Doctors position, to wit, *Christians are as strictly bound to rest upon the Sunday, as the* Iewes *were upon the Legall Sabbath:* is not orthodoxall.

My reasons:

1 The *Iewes* were literally and expresly commanded, to observe a strict rest upon their Sabbath: but Christians have received no such commandement.

2 The

2 The legall reſt of the *Iewes*, was typicall, and ceremoniall: reade before Pag. 163. And it appertained to the ſervitude of the old legall covenant: reade before Pag. 168. It was commanded the *Iewes*, to be a note diſtinctive, betwixt them and other Nations: and if you take away the ceremoniall end, many branches of that abſtinence and reſt, had no profitable uſe, *Exod.* 16.23,29. *& Chap.* 35.3.

3 The ancient Catholike Church conſtantly taught, that ſtrictneſſe of reſt upon the Sabbath-day, is taken away by *Chriſt*, under the Goſpell [a]. And I have proved at large, in a precedent paſſage, that in the *Primitive Church*, Chriſtian people of devout quality, uſed to worke upon the Lord's-day, after that the publike ſervices and offices of the Church were ended. Reade Pag. 219.

a Aug. *c. duas Ep. Pelag. li.* 3. *cap.* 4. Chriſtus nobis abſtulit illud graviſſimum multarũ obſervationũ jugum, &c. Ne Sabbato, ſepteno dierum volumine redeunte, ab operibus etiam neceſſariis quieſcamus, &c. Sed ea ſpiritualiter intellecta teneamus: remotiſque umbris ſignificantibus, in rerum ipſarum quæ ſignificantur luce vigilemus. Greg. *M. li.* 11. *Ep.* 3. Pervenit ad me quoſdam perverſi ſpiritus homines, prava inter vos aliqua, & ſanctæ fidei adverſa ſeminaſſe, ita ut die Sabbati aliquid operari prohibeant. Quos quid aliud quàm Antichriſti præ dicatores dixerim, qui veniens diem Dominicum & Sabbatum, ab omni faciet opere cuſtodiri. Amb. *Ep.* 72. Sabbati diem feriatum eſſe debere obſervabatur ex lege, ita ut ſi quis onus aliquod lignorum portaſſet, mortis reus fieret: nunc autem diem ipſum, & oneribus ſubeundis, & negotiis obeundis, ſine pœna advertimus deputari.

The Doctor's Arguments in confirmation of his former position, are defective.

1 It is a palpable error to affirme, That the fourth Commandement is simply and intirely morall.

For if it is such, then all the parts, and circumstances thereof, to wit, the particular day of the weeke, specified and commanded, and the particular reason and motive upon which the Lord Himselfe grounded his precept, for the observance of that speciall day, are simply and totally morall; and consequently, Christians are obliged by the fourth *Commandement*, to keepe holy the seventh day of every weeke, from the Creation.

2 The Sunday is a distinct day from the Sabbath of the fourth *Commandement*. It is an Evangelicall day, grounded upon the Resurrection [b], and not upon the Creation: and by the ordinance of the holy Catholike Church, (not by the Law of the fourth *Commandement*) it succeedeth the legall Sabbath.

Baptisme succeedeth Circumcision: Ordination of Evangelicall Pastors, succeedeth Leviticall Consecration. But neither Baptisme nor Ordination, are in force under the Gospell, be-

b Basil. *in Hexam. Hom.* 2. Dominicũ diem, quẽ Resurrectio Domini honore præcipuo afficit, τῷ τῆ ἀναστάσει τὸ κυρίε τελιμμένῳ. Aug. *Ep.* 86. Præponitur Dies Dominicus, fide resurrectionis. Leo *Epist.* 93. *ca.* 4. Dominicum Diem, quem Resurrectio nostri Salvatoris nobis consecravit, &c. Iust. Mart. *Apol.* 2. Die solis omnes publicè convenimus, quod is primus est dies, in quo Deus tenebras, & materiã cùm mutasset, mundũ effecit. Et quod eodem die Iesus Christus conservator noster à mortuis excitatus est.

cause of the Old Law of Circumcision, and Leviticall Consecration.

There is a morall equitie in the Leviticall Law of Consecration, namely, that no man shall take upon him Ecclesiasticall function, without lawfull calling, *Heb.* 5. 4.

Likewise there is a morall equitie, in the old Law of the fourth *Commandement*, that the servants of *God* and *Christ*, shall depute a weekly day, or *some other sufficient time*, to the solemne religious service of their great Lord and Master. But more then this cannot bee derived from the fourth *Commandement*. For the Letter of that *Commandement*, is expresse for Saturday: and by way of inference, no more can be concluded for Sunday, then for part of Friday [a], and Saturday.

For as GOD Almighty rested from the worke of prime Creation, on Saturday; so our Saviour rested from all his satisfactory works of Mans Redemption, upon the latter part of Good-Friday, and the Saturday following [b].

a Constantine commanded that the first day should bee kept in memorie of Christ's death on the Crosse, Sozom. lib. 5 cap. 8.

b Theodor. Hist. Orig. lib 6. ca. 18. Sabbatum ab Hebræis ex interpretatione nominis sui, requies nominatur, quod Deus in ipso, perfecto mundo, requieviffet. Siquidem & in eo die, requievit in sepulchro Dominus, ut quietis illius mysterium confirmaret.

The

The *Doctor's bold assertion,* That the Sabbath Law, indifferently obliged *Iewes* and *Gentiles*: and that the *Gentiles* have no more liberty to labour, or to use civill recreation, upon the Sabbath, then they have, to worship Images, or to blaspheme, steale, murder, commit fornication, &c. *is destitute of all truth.* For,

1 The *Gentiles* [b] were not called, either *Exod.* 16. 23. or *Exod.* 20. 8. when the Sabbaticall Law was delivered: and if they had presumed, to come neere Mount *Sinai*, at the promulgation of the Law, they must have beene stoned, *Exod.* 19. 12. And it is expressly delivered in Scripture, that the *Gentiles* had not the Law revealed to them, *Deut.* 4. 8. *What Nation is there so great, that hath statutes and judgements so righteous, as I set before you this day?* Psa. 147. 19. *He sheweth his word unto* Iacob, *his statutes and his judgements unto* Israel: *he hath not dealt so with any Nation, neither have the Heathen knowledge of his lawes.* Rom. 9. 4.

But no Law bindes without promulgation and manifestation to the Subjects. Reade before pag. 33. 34. 36.

b Iustin. Mart. *c. Tryph. pag.* 243. Gentes quæ in illum credunt, &c. Etiamsi Sabbata non observent, &c. omninò sanctam Dei hæreditatem adibunt.

2 Idolatry, Blasphemy, &c. are sinnes against the Law of Nature, *Rom.* 1. 19, *&c. Chap.* 2. 14. and they are prohibited, *quia sunt mala*, because they are simply evill in their inward qualitie: *But* the Doctor himselfe acknowledgeth[b], that observing the Sabbath was no part of the Law of Nature: *And* every wise man understandeth, that to labour on the Sabbath, was evill only, *quia prohibitum*, because it was prohibited by a positive precept.

Thirdly, Blasphemie, Murder, Adulterie, Theft, *&c.* are formally and eternally evill: and the negative law prohibiting them, admits no Dispensation[c]. *But* to worke and labour upon the *Sabbath-day*, was permitted by God Himselfe in sundry cases. *Reade* before *pag.* 36.

b D.B. *of the Sabbath, lib* 1. *pag.* 11. Indeed *this Law was given in the beginning, not so much by the light of Nature, as the rest of the nine Commandements were, by expresse word*, &c. For *though this bee in the law of Nature, that some dayes should be separated to* God's *worship*, &c. *Yet that it should be every seventh day, that the* Lord *Himselfe set downe*, &c.

c Aquin. 1. 2. q. 97. art. 4. Cajetan. *ibid.* Conrad. *ibid.* Medina *ibid.* Suarez. Vasques, Salas. Myrat, *de leg. disp.* 7. *sect.* 7. Gammach. Malder.

Mary Evans 1816

R. B.

Gen 1 2

R. B. *His Argument for the Sunday Sabbath, from the Day of Resurrection.*

The fourth Commandement stands in force to us, and the LORD's Resurrection, resting from the worke of our Redemption, and Rejoycing in it, blessing it with that worke, with divers apparitions that very day, and sanctifying it, with spending it among His Disciples in His presence bodily now glorified, in heavenly expositions and operations upon their hearts, and in returne of it at Whitsontide, with the Mission of the *Holy Ghost*: *This* I say, applyeth and determineth it to this day, I we now observe. *And* as the *Iewes* are sent to seeke the precise day in the LORD's resting from the works of Creation:

So wee are ſent to the reſt, from the worke of Redemption.

The inſtitution of this day, is clearely in the very worke of the Reſurrection: *As* the inſtitution of the ſeventh day was in the worke of finiſhing the Creation.

The maine reaſon of the *Iewes* Sabbath, is, becauſe it was the Sabbath of the *Lord*: *In like* manner ours is the Sabbath of the *Lord Chriſt*, when He had finiſhed the worke of our Redemption. *For* which cauſe He taketh this Name: *The Son* of man is even *Lord* of the Sabbath. *As* if in more words He ſhould ſay: *When God* the Father had once ended the making of the World, and publiſhed Himſelfe to be the *Lord* of that reſt, and dedicated it to Himſelfe, giving it the name of the Sabbath of the *Lord*: *In like* manner when I ſhall have finiſhed the worke of mans Redemption, I will reſt, and have the day of my reſt, dedicated to my ſelfe: for which cauſe, I ſay, that

the

the *Sonne* of man is even *Lord* of the *Sabbath* also, and it shall be called the *Lord's-Day.*

G. W. *of the Sabbath chap.*3. As God the *Father* did sanctifie the seventh day from the Creation, by His resting upon it from the Creation: So did *God* the *Son* sanctifie this seventh from the Redemption, *Because* that this worke of the Redemption being a greater worke than that of the Creation: and His rest from affliction being a greater rest than from labour: it better deserved to beare the name and credit of the day, than that from the Creation.

*Iohn Sprint d. Sab. pag.*17. If the rest of God the Father were the cause of sanctifying a day, It followeth that where a greater and more excellent rest is, there must of necessity follow a greater sanctification. *But* the rest of the Son of God is a greater and more excellent, by how much the worke of Redemption is more excellent then the worke of Creation *&c.*

H. B. That day which is the day of the *Lord's* rest, from the most glorious worke that ever the *Lord* wrought and finished, *Is that* day which the *Lord* hath commanded to bee solemnely sanctified, and holily rested upon, by His people.

But

But the first day of the week, is the day of the *Lord's* rest, from the most glorious worke that ever the *Lord* wrought and finished.

Therefore the first day of the week is that day which the *Lord* hath commanded to be solemnely sanctified, and holily rested upon by His people.

The Assumption cannot be denied, that the first day of the weeke was the day of the *Lord's* rest, from the most glorious work that the *Lord* ever wrought and finished, to wit, the worke of Redemption, from which he rested in the Resurrection.

Againe, It cannot but be confessed, that that Day is to be sanctified for the Sabbath day, which is the Day of the *Lord's* rest, sith the Commandement saith: *Remember* the day of the Sabbath, or rest, to sanctifie it: *He saith* not, Remember the seventh Day to sanctifie it, *But*, Remember the Sabbath day to sanctifie it. *That* 7th day which must be sanctified, depends upon

upon the Sabbath-day, or day of the *Lord's* reſt, on what day ſoever it falleth: *Now* the day of *Chriſt's* Reſurrection, which brought in the moſt glorious reſt, was the firſt day of the weeke.

Anſw. 1. It is acknowledged [a], that the worke of humane Redemption, was a moſt gratious and glorious worke: *And that in* three reſpects. 1. *The* fountaine and originall cauſe thereof, was the riches of the mercy of GOD, and the abundance of his love to mankinde, *Epheſ.* 2.4. *Iohn* 3.16. 1 *Iohn* 4.9,10. *Secondly,* it was effected by extraordinary meanes [b], to wit, not meerely by the Word, and imperative power of GOD, as *Gen.* 1.3. but by the Miſſion, Incarnation, Humiliation, and Paſſion of the onely, and deerely beloved Son of GOD, *Iohn* 3.16. *Gal.* 4.4. *Phil.* 2.6,7,8, *&c. Thirdly, The* fruit, benefit, and effect thereof, was glory and honour to *God* Almighty, *Luke* 2.14. *And* glory, honour, and eternall life and happineſſe to every one which beleeveth, and worketh good, both to the *Iew,* and to the *Gentile.*

a *Aug.* Nulla falſa doctrina eſt, quæ non aliqua vera intermiſceat.

b Bernard. *de Dilig. Deo.* Non ſolum de me, ſed de omni quoque quod factum eſt, ſcriptū eſt, *Dixit,* & facta ſunt: *At verò* qui me tantum & ſemel dicendo, fecit, *In* reficiendo profecto & dixit multa, et geſsit mira, & pertulit dura, nec tantum dura, ſed indigna.

Secondly, The Doctrine of our Church is: That *the deerely beloved Son of* GOD, IESUS CHRIST, *made perfect our Redemption by his death* [c]. *To wit,* the whole worke of Man's

c *Collect.* at the ordination of Prieſts.

Redemption, which was to be performed by the *paiment of a price*, and satisfaction for sin. *But* this great worke of humane Redemption, was not effected by the Resurrection of CHRIST, but by his obedience and sacrifice on the Crosse[d]: and it was fully wrought and finished, upon the Passion-Friday, when after our *Saviour* had said, *Consummatum est*, *It is finished*, *He gave up the ghost*, *Iohn* 19. 30. *Heb.* 10. 14.

[d] Gammach *in* 1. 2. *quæst.* 104. *cap.* 4. Meritum Christi in ejus passione & morte omnino terminatum fuit: nec potuit Christus vel in sepulchro, vel in resurrectione aliquid mereri, quia non erat amplius viator. *Aquin.* 1. 2. *q.* 103. *art.* 3. *ad.* 2. Mysterium Redemptionis humani generis completum fuit in passione Christi: unde tunc Dominus dixit, Consummatum est, *Ioan.* 19. Mærat. *de leg. Disp.* 18. *Sect.* 3. Christus humanum genus non redemit nisi condigna pro peccatis ejus satisfactione exhibita: pro iis autem non satisfecit nisi per modum condigni meriti. At Resurrectione sua nihil nobis meruit. Omne enim ejus pro nobis meritum, in morte terminatum fuit. *Similiter* Suar. Vasq. Raguſa. Hurtado. *de* Mendoza.

Thirdly, *but* besides the price and ransome, solved by *Christ* our *Saviour*, for the redemption of all men, 1 *Tim* 2. 6. 1 *Cor.* 6. 20. & 7. 23. *It was* necessary to mans actuall deliverance out of captivity, that the fruit, effect and benefit of *Christ's* redemption, should bee applied, and conferred[e]. *For* without this latter, redemption by payment of a price only, could have profited nothing. *Ioh.* 1. 12. *&* 8. 24. 1 *Iohn* 1 7.

[e] Prosp. *ad object. Vincent. c.* 1. Poculum immortalitatis quod confectum est de infirmitate nostra, & virtute divina, habet quidē in se ut omnibus prosit: sed si non bibitur, non medetur.

Now this worke of application, and actuall collation of the fruit of CHRIST's Passion and Sacrifice on the Crosse, upon man, began to be *in fieri*, on the Resurrection day; *But it* was not then finished and perfected. *For* to the consummation thereof, all these actions following were necessary:

1 *Our* Saviours *Ascention* into heaven, *Eph.* 4.8. &c.

2 *His intercession* for us at the right hand of *God* the Father, *Romans* 8.34. *Hebrews* 7.25. 1 *Iohn* 2.1.

3 The *Mission* of the *Holy Ghost*, upon the *Apostles* and Primitive Church, *Acts* 2.4. &c.

4 Apostolicall *preaching* of the Gospell, to the *Iewes* and *Gentiles*, *Luke* 24.47.

5 The *donation of heavenly grace*, prevenient, subsequent, excitant, adjuvant, or co-operant, 1 *Cor.* 15.10. *Phil.* 2.3.

From the premises it is evident:

1 *That* our blessed *Saviour* rested, and ceased not, from the whole and entire worke of mans Redemption, upon his Resurrection day. *For* his actions of *collation*, and application of the benefit, and *ultimate effect* of that gratious worke, had beginning upon that day; *But* they were multiplied, and continued afterwards, and some of them must continue to the worlds end.

2 *The* Day of *Christ's* Resurrection, cannot properly be called a Sabbath, or day of rest: because our *Saviour was in action* on that day, about the necessary workes of perfecting mans Redemption, by way of collation and application. For, *On* that day, He declared unto His little flocke, the Article of His Resurrection: He began to instruct His Disciples, and to

prepare them to the great worke of Man's salvation, which Hee intended to performe by their Apostolicall function. *Lastly*, He inspired them with the Holy Ghost, the Spirit of Grace and Truth; *And* conferred upon them the power of Absolving penitent sinners from their sins, *Iohn* 20.22,23.

3 *The* day of *Christ's* rest and cessation from all his meritorious, satisfactory, and propitiatory actions and passions, necessary to mans Redemption, was *the latter part of Good-friday*, (as is before declared:) *And* the primitive Church, devoted the first day of the weeke, to the honour and service of *Christ*, not because of *Christ's* cessation from redemptive actions: *But* because it was, *primus dies letitiæ* [a], the first day of joy and gladnesse, for the Resurrection of our *Lord*: and *the Sunne of righteousnesse*, which had beene, as it were, under a cloud, during the time of His Passion, did then begin to appeare in a joyfull lustre: and the Disciples a little flocke, amazed some dayes before with sorrow and feare, began then with joy to draw water out of the well of salvation, *Esay* 12.3. and 35.10.

a Innocent. 1. *Ep. ad Decent. n.* 4. Apostoli die Dominico exhilarati, nõ solum ipsum festivissimum esse voluerunt, verum etiam per omnes hebdomadas frequentandum esse duxerunt. Clem. *Rom. Constit. lib.* 5. *cap.* 9 *& cap.* 19. In Dominicis diebus qui sunt dies lætitiarũ, &c. Ambr. *Epist.* 61. In ea Salvator velut sol oriens, &c. luce Resurrectionis emicuit. August. *In Ioan. tr.* 7. Hilar. *prolog. in Psal.* Tertul. *Apol. cap.* 16. Diem solis lætitiæ indulgemus, &c.

R.B.

R.B. pag. 117, 118. The institution of the Lord's-day, is clearely in the worke of Christ's Resurrection: as the institution of the seventh day, was in the worke of finishing the Creation.

The Resurrection applieth and determineth the Sabbath of the fourth Commandement to the Lord's-day, &c.

Answ. 1. The *Lord's* ceasing or resting from his worke of prime Creation, was a motive upon which he tooke occasion, to institute the seventh day for a Sabbath: but his Law and precept was the efficient cause of making it a Sabbath-day. And if the divine precept had beene wanting, God's cessation on that day, had made it no Holy-day. For the *Commandement* of a superiour, only institutes a Law [a]: and where there is no imperative act of the superiour or Law-giver, there can be no Law, to oblige the subject to obedience.

2. If God's resting from the worke of creation, was a commandement: yet *Christ's* resurre-

[a] Mærat. in 1. 2. d. leg. Disp. 2. Sect. 1. & 2. Quæ perfecte lex est, imperium est. Est autem imperium actus superioris, præcipientis vel prohibentis aliquid subdito. Ib. Lex imperium est, & legem ferre est imperare.

ction being not resting, but action and progresse in the redemptive opperations of the application of his redemption, was no *Commandement* containing an institution of a new Sabbath. For the ground of the old Sabbath was rest: and on the contrary, the day of resurrection, was spent in action.

3 All *Commandements* are either formall or vertuall [b], that is, either they are positive and expresse denuntiations of the Law-givers will: or else they containe something implicitely, by which the subject may collect and inferre the superiors will.

But the act of Christs resurrection containes no formall or expresse commandement, for there are no imperative words or sentences in it, to declare any such thing [c]. Neither doth it containe any implicite, vertuall, or interpretative command: for it is inconsequent to say, Our Saviour arose from death upon one Sunday of the yeere, to wit, upon *Easter Sunday*: therefore his rising from death upon *Easter-day*, was an institution, commanding every Sunday of the yeere, to be the Sabbath-day, enjoyned to be kept holy, by the fourth precept of the Decalogue.

4 If the former argument have any weight, it might conclude something for *Easter-day*, because *Christ* arose from death, as on that day [d].

b Aquinas. 1. 2. *q.* 17. *art.* 1. Imperans ordinat eũ cui imperat ad aliquid agendum intimando vel denunciando. Aliaco. 1. *sent. q.* 14. Genes. *Sepulved. d. fato. li.* 3.

c Silvestran. *in* 3. *sent. Dist.* 37. *lect.* 107. Præceptũ est jussio vel imperiũ faciendi vel non faciendi aliquid. Dicitur jussio propter ordinantem: imperium propter legitime ordinantem d Chrys. *Serm.* 5. *d. Resur.* Recte dicitur dies lucis, in quo fugerunt tenebræ cæcitatis. Exclamarunt qui erant in tenebris, quia viderunt lumen magnum, & qui erant in regione umbræ mortis, lux orta est eis. *He speakes of Easter-day.* Greg. Naz. *orat. d. funere patris.* Morbo laborabat &, quidem tum, cum sanctum & nobile Pascha, diem in quam illum dierum Regem, &c Ambros. *Ep.* 83. de celebritate Paschali. *Resurrectionis celebritas, die Dominica celebratur.* Athanas. *Ep. ad Dracont.* Quis enim iis Pascha Evangelizabit si tu absis? quis illis Evangelizabit Resurrectionis diem?

But

But the Author of the former argument is so farre from yeelding an imperative power to Christ's resurrection, to institute *Easter-day* a Holy-day of the fourth *Commandement*: that he saith, pag. 134. *To say the Feasts of Christ's Nativity, Easter, and Whitsuntyde, are of equall authority with the Lord's-day; what eare can heare with patience* [e]? Now the reason why this man lookes thus a squint on *Easter*, is, because the same is made the most solemne Festivall of the yeere, by Ecclesiasticall Law, without the approbation of the zealous fraternity.

[e] The ancient Fathers preferred Easter before the Sunday. *Vid. Novar. Schediasm. l. 8. ca. 23. n. 122, &c.*

The same Author pag. 122. The Sonne of man being Lord of the Sabbath: rested from his worke of redemption upon the day of his Resurrection.

Answ. The Son of Man being *Lord* of the *Sabbath*, rested from the worke of satisfactory and meritorious redemption, upon *Good-Friday*, before Sunne was set: and he continued in his bed of rest, namely, his Sepulchre, the whole Sabbath following, untill Sunday morning: and he no more rested upon his Resurrection-day, than he did upon every day after untill his Ascension, and since his Ascension, untill the worlds end.

Ib.

Ioh. Sprint. *d. Sab. p. 16. As when God the Father was Lord of the Sabbath, there was a Sabbath necessarily kept, unto that Lord of the Sabbath, and so the Comt.* Exod. 20. Esa. 58. 13. *did tye the conscience: so also when the Son of God is Lord of the Sabbath, there must of necessity be a Sabbath day sanctified, and those morall Commandements doe no lesse belong to Christ, & tye the conscience of the Christian in the new Testament, then they belonged to God the Father, and tyed the conscience of the* Iew *in the old Testament.*

Ib. He signified hereby his will, to have that day of his rest, dedicated to his weekely service, and to be called the Lords-day. And thus the will of the Father shall be fulfilled, that as they honoured the Father in keeping the *Sabbath* betwixt the Creation & Redemption: so they should honour the Son in keeping the *Sabbath*, betwixt the redemption and consum. mation of the world.

Answ. No men living dictate more freely than these Novell Masters, and no men confirme their dictates more idely: for they neither bring Scripture, nor sense and reason, nor any authority to make good their bold assertions.

1 This man saith, *Christ signified* such a thing, &c. But by what signe signified he this[c]? for he expressed his minde and will, by no formall speech: he expressed the same by none of his deeds: neither hath he expressed it, in his written word.

c Major. 3. *d.* 37. *q.* 1. Lex obligatoria est signũ creaturæ rationali notificatum, eam ligans ad aliquid faciendum, vel non faciendum: estque triplex; vocale, mentale, & scriptum.

2 The Synagogue or Iewish Church honored the Father in keeping the Sabbath from the dayes of *Moses*, and during the old Law, untill the time of the Gospell: and this is all that can be proved out of the Scripture.

The

The Church alſo hath honoured the Sonne, in keeping holy the Sunday ever ſince the Apoſtles: not by vertue of the Law of the fourth *Commandement*: For that *Commandement* enjoyneth Saturday: but for the ſame reaſons it obſerves *Eaſter*, *Whitſuntide*, and the Feaſt of *Chriſts Nativity*: that is, according to the rule of Chriſtian liberty: and becauſe it is an act of piety and gratitude, to honour Chriſt upon thoſe ſet and ſolemne feſtivall dayes, which by lawfull authority are appointed.

The concluſion of this Treatiſe.

It is effectually proved, in the precedent diſputation, that *T. B.* his Doctrine concerning the Old Sabbath, is erroneous, and the Dictates and Principles, which hee received from the Sunday Sabbatizers, are not divine verities, but bold and blinde fancies and preſumptions.

It pleaſed *God* Almighty, *Who reſiſteth the* [illegible] *giveth grace to the lowly,* to open the [illegible]is Errant to diſcerne truth, when it [illegible]led, and to ſubmit himſelfe unto it, [illegible]pon conference hee became an unfai[illegible]uert, and in a publike and honourable [illegible]dience, he made this voluntary and humble ſubmiſſion and confeſſion following.

Whereas I Theophilus Brabourne, *have been*

convented in this honourable Court of High Commission, for causes Ecclesiasticall, for penning and publishing a certaine booke, intituled, A defence of that ancient ordinance of God, the Sabbath-day: *Wherein I have rashly and unadvisedly maintained, that the Saturday of every weeke, ought necessarily to be our Christian Sabbath-day, now in the time of the Gospell, according to the rule of the fourth Commandement: I doe now (upon further triall, and better advisement, being in conscience convinced of mine error) sincerely confesse & acknowledge, that my said Position touching the Saturday Sabbath, was a rash and presumptuous error: and by these presents, I doe here in all obedience and humility, make my humble submission, unto my holy Mother, the Church of* England, *promising, that I will ever hereafter carry my selfe as an obedient Sonne, in all peaceable and dutifull behaviour, to my Mother, the Church, and to the godly Fathers and Governours thereof.*

And as touching the Sunday or Lords-day, I doe confesse and acknowledge, that the same is an Holy-day of the Church: yea, and a most ancient Holy-day, and very honourable. For S. Ignatius *none who lived in the dayes of S.* Iohn *the* [illegible]*sed it, in his leth it the Queene and Princesse of d*
*other of the Primitive Fathers, doe gi*urch hono*day very honourable Titles, and did e*h from the *auditors, to observe it religiously: and* [illegible] till *doe confesse and acknowledge, that this day is re*at *ligiously to bee observed, and that upon the same grounds, and in the same manner as is directed by*

the